

THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

AS PILGRIMS OF THE MASTER'S WAY

As Pilgrims of the Master's way
The early brethren trod,
And found this country's firtle fields
Their place to work with God.
Devotion was their way of life,
The words of Christ their creed
Compassion lived within their hearts
For every brother's need.

The centuries of witnessing
Have seen their frontiers grow:
Their faith has touched earth's farthest
shores,
That all mankind might know,
Now peace is torn with enmity
That bombs cannot abate,
But cups of water shared with love
Can quench the fires of hate.

Lord, we would match thy loyalty
That stood the stress of years,
For many robes of glory bear
The stain of blood and tears.
From this blest path of sacrifice
We would not turn away:
We hold in trust tomorrow's hope
And build her church today.

Selected.

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THE EIGHTH DAY AND THE NEW CREATION

God's ordinances concerning the eighth day, like those of the seventh, have an important significance in both the Old and New Testament history of the people of God.

There were seven days in the creative week, which seems to be a complete unit or measure of time. There were six "work" or creative days, and the seventh was a rest or memorial of what had been done. Therefore the seventh day signifies an ending or completion of the work of creation.

"Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1.

There is no mention in this place in the divine record of any eighth day, or of what God did the next day after the seventh. Certainly he did not resume or continue the work which he had been doing before the seventh day because it was completed, as said in Heb. 1, "the works were finished from the foundation of the world."

In a sense, then, there are only seven days. All subsequent time, after the creative week, has been a repetition of the weekly cycle. And the next day after the seventh—the eighth day—is in reality the first day of a new week, and signifies a new beginning. Much of the times which God appointed to his people under the Old Covenant were measured to them by sevens or weekly cycles.

Therefore as the seventh day was a memorial of the completion of this present world and the Adamic race, so the eighth day seems to signify the beginning of the new race which is created in Christ Jesus by the

Spirit; and not in Adam after the flesh.

It seems very significant that there is no mention in the Bible of an "eighth day" until God called Abraham to separate himself from his own kindred and promised him a son, and commanded that he should be circumcised the eighth day. It is plainly stated in the Scriptures that this circumcision was to be a "sign" of the covenant which God made with Abraham, which was a spiritual relationship that would supersede any relationship according to the flesh.

Thus, in Gal. 4:28, it is said that Isaac was a son of promise and was not born after the flesh but after the Spirit (verse 29). For, though God's redemptive purpose that the seed of the woman should bruise the serpent's head was announced in Eden at the time of the fall, the process by which it was to be accomplished did not actually begin until God called Abraham and promised him a son through whom all nations was to be blessed. And inasmuch as Isaac's birth was not according to nature but according to promise, and therefore a pattern of, and a means whereby, the new spiritual race of the people of God would be called, it was commanded that he should be circumcised the eighth day as a sign of the beginning of a new creation whose relationship to God would be spiritual and not carnal, even as the covenant, of which it was a sign, was a spiritual relationship between God and Abraham.

This redemptive program and new creation, of which Christ is the head, has come into being since the fall in Eden, and was not a part of the "work" of the creative week. Therefore its sign is the eighth day or the beginning of a new era.

No doubt it was intended that Adam's posterity should be the children of God and heirs of his promises in Christ Jesus. But since by transgression he forfeited his right to the inheritance, it was also lost to all his generation, and it was therefore necessary that there should be a new generation or relationship between God and man in order to inherit the promises.

And this new relationship must be in Jesus Christ and not Adam. "For as in Adam all die, even so in Christ shall all be made alive." "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth earthy: the second man is the Lord from heaven."

The feast of "Tabernacles" or Pentecost, as we know it now, was typical of this era of the new creation in Christ Jesus, and, significantly, this feast was appointed to be kept on the "morrow" after the seven weeks were "out", which would be the eighth day or the first day of a new week; signifying the beginning of a new era.

At this feast they were to bring a "new meat loaf" baked with leaven; clearly indicating a body with life and growth, which we know now is the Church; the living body of Christ. Thus Acts 2 says, "When the day of Pentecost was fully come . . ." they received the baptism of the long promised Spirit of God by which they were quickened and became the new creation in Christ Jesus, or the new people of God. This could not be done until after the Old Covenant era was "out" or finished by Christ's sacrificial death on the cross when he said "It is finished." And then on the "morrow" or first day of a new week, after their weeks were out, the blessed promised Spirit of God was poured out upon them.

Jesus therefore died on the cross to atone for the sins of Adam's race, and rested in the tomb on the Sabbath day; then rose again on the first day of a new week as the head of the new race of the redeemed.

Thus, the resurrection of our Lord and the diffusion of the Holy Spirit upon his new people, both principle acts in the New Creation, occurred on the first day of a new week after the weeks and sabbaths of the Old Covenant era were "out."

The memorial, then, of the New Creation, is the first day, as the seventh was of the Old. And so, in the New Testament we find the disciples assembling themselves on the first day of the week to memorialize and conduct the business of their risen Lord.—D.F.W.

THE MESSAGE OF THE BOOK OF GALATIANS

An article bearing the title "Modern Galatianism" appeared in the March 11, 1958 issue of GOSPEL HERALD. We believe the issues raised in the article are worthy of further study and discussion. In order to get some of its ideas before us we will submit a few quotations from the article. Of the book of Galatians, it states, "It shows us how we can be delivered from the flesh, the world, and the law, or legalism." Of the problem, it states, "The crux of their problem and seemingly ours too is one of method." Of the Galatian Christians, it said, "These Christians wanted deliverance from the world! But alas—They had been side-tracked and went up the dead-end street of law and legalism and were utterly confused." The whole matter is related to our day by the question, "Are we not facing something of the same problem today?" The writer of the article stated, "Freedom properly understood does not open wide the door for antinomianism as some would charge."

Antinomianism is traditionally defined as the teaching that under the Gospel dispensation, the moral law is of no use or obligation, faith alone being necessary to Salvation. Literally, the word means "against law." Antinomianism teaches that the Christian should not be restrained or impelled by commandments. It says that to apply the outward pressure of commandments is legalism, or modern Galatianism, and weakens spiritual life. It also holds that to apply commandments as a restraining force limits Christian liberty, and so frustrates the grace of God.

You have, no doubt, heard the story of the blind men who wanted to know what the elephant was like. Each of them felt a part, such as the leg, the ear, the side or the trunk, and then described the elephant by what he had found the part he touched to be like. Their investigation was only partial. They formed their conclusions too quickly. Their understanding of an elephant was quite wrong. It is because of the universal demand for speed, short articles, and get-to-the-point-quick

that we often feel driven to state our beliefs in generalities rather than to set down in detail our data and conclusions. Our days are characterized by much opinionated writing, stating views based more on hasty conclusion and on bias rather than on findings of faithful research. On the point now in question, I believe we owe it to God and to ourselves to undertake a more detailed study of the reason for the writing of the epistle to the Galatians, the meaning of its message, and its application to our times. Such a study should contribute to an understanding of God's will for us. It should point up the Gospel method by which the Christian is delivered from bondage. It would surely show the way of the "more abundant" life in Christ Jesus.

THE POSITION OF THE BOOK OF GALATIANS IN THE SYSTEM OF NEW TESTAMENT SCRIPTURE

Of the relation and message of the first four of the Pauline epistles, Bernard, in his *PROGRESS OF DOCTRINE IN THE NEW TESTAMENT SCRIPTURES*, has this to say.

"The Epistles to the Romans, Corinthians, and Galatians have a corrective and decisive character. They are the voice of the doctor of the Church, expounding with blended argument and authority the meaning and the bearing of the principles of the Gospel which his hearers had already received: so as to decide the uncertainties, and correct the divergencies, which will always characterize every second stage in the history of truth. . . . The subject on which it (Romans) gives full and decisive exposition is not only vital but fundamental: namely the need, the nature, and the effects of justification for individual souls which the Gospel preaches and which faith receives. . . . In the epistles to the Corinthians we have passed into. . . the presence of a spirit of self-confident freedom, both in thought and conduct, or, in other words, in presence of the essential spirit of the world; rising again like a returning tide, The Gospel develops its divine and indefeasible authority, claims the subjection of the mind, and regulates the life of the Church.

"In the epistle to the Galatians, it encounters, not the spirit of a presumptuous freedom, but the spirit of a willing bondage, which returns after its own stubborn and insensate fashion to the elements of the world and of the flesh. In repelling this tendency, the apostolic doctrine asserts more strongly than ever its character as a revelation of Jesus Christ, and shines out more clearly as a dispensation of spirit and liberty."

Schaff in his BIBLE DICTIONARY says,

"Its design is to diffuse true notions among the Galatian Christians concerning justification, the relation of the Mosaic economy to the Christian, and the authority of Paul as an apostle."

Bernard and Schaff have observed the close relation and progressive nature of the Pauline epistles as they occur in the Bible. Let us state again the relation of the messages that were given to the three churches addressed in these first four epistles and then see what follows them: Romans presents the great facts of universal condemning sin in all men and God's method of justification by faith, with a short statement of its practical application to life. The two Corinthian epistles contain a series of corrective instructions for both the individual and the corporate life of those who are saved. Galatians gives a defense of the fact that a NEW direct revelation of the Gospel has been given to Paul, and that his Gospel was in agreement with the messages of Christ and his apostles, and also with a true understanding of the Old Testament. It presents a polemical appeal to the Galatians to continue in their first faith in the Gospel and to cease turning to the works of the Old Testament law as a way of salvation. The four books of this section of the New Testament form a unit of beginnings in revelation that prepare us to read on into the next section consisting of three prison epistles. In Ephesians we are amazed by the great and rich spiritual blessings we have in Christ. In Philippians we are made to be full of joy in the Lord whatever our outward condition

may be. In Colossians we gladly bow to Christ as pre-eminent over all.

We must restrain our desire to go further in the survey of the wonderful design evidenced in the progressive revelation of truth in the New Testament books. We are compelled to admit the place and importance of each message and NEVER TO CANCEL OUT THE TRUTH OF ONE BY ANOTHER. They together are the total message of God. All can easily see that if Galatians contained the complete Gospel message we would not need the other books of the New Testament.

THE PURPOSE OF THE BOOK AS IT SERVED THOSE TO WHOM IT WAS SENT

Halley in his POCKET BIBLE HANDBOOK says of the reason for this epistle:

"Paul's work in Galatia had been extremely successful. Great multitudes, mostly Gentiles, had enthusiastically accepted Christ. Sometime after Paul left Galatia, certain Jewish teachers came along insisting that Gentiles could not be Christians without keeping the law of Moses. The Galatians gave heed to their teaching with the same whole-heartedness with which they had at first received Paul's message; and there was a general 'epidemic' of circumcision among these Gentile Christians. Paul heard of it, and wrote this letter to tell them how utterly foolish they were; that, while circumcision had been a necessary part of Jewish national life, it was not a part of the Gospel and had nothing whatsoever to do with salvation."

Let us see if Halley's summary agrees with the evidence of purpose we find in the book. An examination of the book shows that Paul progressively presents the following statements, or arguments.

1. He first calls for judgment upon either men or angels who may preach another gospel from that which he had preached. He declares that the new gospel is not a gospel, but a perversion of it. He feels so strongly about this perversion that he twice calls for a curse upon those who presented it to the Galatians. (Gal. 1:1-9).

2. Next he certifies that the Gospel he preached to them was given to him by a direct communication from God. He shows that when after some years of preaching he conferred with the apostles at Jerusalem they were in common agreement, so much so that they gave to him the right hand of fellowship. (1:10-2:10).

3. He saw his apostolic authority to have been sufficient to allow him to rebuke Peter when he was not consistent in practice with what they had agreed was the true Gospel way of salvation. (2:10-21).

4. His next step is to declare faith in the Lord Jesus Christ to be sufficient ground for justification without the works of the Jewish law. Here he strikes directly against what the Judaizers had been teaching to the Galatians. Freedom in Christ from the Old Testament law is the very heart of his message to the Galatians. (3:1-5:15).

5. One is then not surprised that he presents the effect of justification to be a walk in the Spirit and one that has crucified the flesh with its affections and lusts. Finally, principles are laid down that become rules by which Christians should walk. (5:16-6:18)

Such a brief survey of the general progress of thought in the book of Galatians agrees with the quotation from Halley's POCKET BIBLE HANDBOOK above. We plan to go specifically into the propositions of the book in the next section of our study. We want to state the purpose of the book in a number of ways, both positively and negatively, with the hope that it will be more clear in our thinking.

We conclude then that the purpose of the book of Galatians was to teach that Christians are not under obligation to keep the commandments imposed upon the Jews under the Old Testament Covenant. Circumcision is not to be required of any Christian. The "legalism" condemned in Galatians is the attempt to limit salvation, righteousness, or justification to those who are circumcised and who keep the law that was a part of the Old Testament Covenant. It is not the purpose of the epistle to call obedience to Gospel commandments

legalism. The liberty taught and defended by the epistle is the liberty of release from the Old Testament Covenant which was a yoke upon the Jews that they were not able to bear. In the words of Scripture, "He taketh away the first (covenant) that he may establish the second (covenant)." In case any one tries to use Galatians to show that Christians are not under obligation to keep the principles or commandments of the Gospel as stated in the New Testament, he not only misses the main purpose of Galatians but in so doing must deny many clear Gospel passages. When we admit the main purpose of Galatians, we will not then use it to cancel out the main purpose of Corinthians, for in Corinthians the central purpose is to show that the Gospel is to be an authority to regulate life and conduct in both personal and group relationships. This will become more evident when we follow with a detailed study the propositions found in the Galatian letter.

Part I from The Sword and Trumpet, 1959.

THRONE WORTHINESS

Throne power is one of the great rewards of the faithful servant, and comparatively few attain this honour. There are many great ones of the Church who will be accounted small indeed when brought before the judgment seat of Christ. There are those, according to the statement of our Lord Himself, who are first among their fellows on earth, who will be last when the assizes of the Son of Man will have pronounced judgment upon them.

But there is a group occupying the most outstanding official position that both heaven and earth can offer. What are the qualifications for such outstanding rank? It is begging the question to say that their places have been given them through grace, and it is also contrary to the teaching of Scripture. The Book of Revelation takes particular pains to point out that it is "he that overcometh" that is the recipient of divine

favour. Throne worthiness is the only guarantee for throne possession. And those who prove themselves worthy are not necessarily great preachers or clever expositors or even great soul-winners. They are those who have put into practice the lessons of holiness the Spirit has set in the Word of God, and have heeded with earnest care the applications of these to their hearts by His constant inward monitions. They HAVE DONE JUSTLY, AND LOVED MERCY, AND WALKED HUMBLY WITH THEIR GOD. They have paid more attention to the subduing of their own lusts than attaining of a reputation for holiness. They have learned the meaning of perfect love toward God and man, and have been, as with unveiled face they reflected the glory of the Lord, TRANSFORMED INTO THE SAME IMAGE, FROM GLORY TO GLORY, EVEN AS BY THE SPIRIT OF THE LORD.

The Emperor Napoleon, to emphasize the fact that it was possible in his service to rise from the lowest rank to the highest, made the epigrammatic remark that "every private soldier carried a field marshal's baton in his knapsack." And so the almighty, as He sets forth the glories of the age to come and the surpassing magnificence of the eternal city, in which have been centered all the hopes of the ages as they ran their course, broadcasts to the race a similar announcement: "HE THAT OVERCOMETH shall inherit all things"—a promise of joint heirship with His overcoming Son.

There is no believer in Christ to whom the highest honours of heaven are not open. But, sad to say, the number is small who give themselves to the quest, and seek FIRST (in time and importance) the Kingdom of God and His righteousness. Nor is this due entirely to spiritual sloth nor to the claims of the world, and of the flesh. The theology of the majority of pulpits teaches that all things are received in Christ and fails utterly to insist on the need of "giving all diligence" in order to lay hold upon those graces and virtues which will never become the property of the saint without spiritual striving.

—The Midnight Cry, 1962

ASSURANCE OF SALVATION

"These things have I written unto you. . .that ye may know. . ." 1 John 5:13.

The First Epistle of John is a beautiful collection of grounds for assurance, written that we may KNOW, not merely hope or wish. John gives five tests whereby we may examine ourselves and be reassured. All are tests of relationship. Salvation is a relationship to a living person, not the following of a code. The five tests are simple:

1. CHRIST OUR SAVIOUR: Through the ransom of His blood, ". . .he loved us, and sent his Son to be the propitiation for our sins." (4:10)

2. CHRIST OUR LORD: "And hereby we do know that we know Him, if we keep his commandments." (2:3) "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (5:3) Christ died for us to buy us for His service; if He is not our Lord, we cannot claim Him as our Saviour.

3. THE INDWELLING HOLY SPIRIT: The work of the Holy Spirit is to fill us with Christ and His love, to cast out fear, doubt, and hatred. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (4:13) Perfect love, "The Holy Spirit filling us," casts out fear. Therefore, if any man hates another man, he is a murderer and has no eternal life abiding in him. (3:15) This is the most compelling ground for nonresistance.

4. THE CHURCH: Many people would like to be related to God, and not have to bother with a visible church. John says, "We know that we have passed from death unto life, because we love the brethren. . ." (3:14) Do we love ALL the brethren—our critics, our detractors, and our weak and failing members?

5. THE WORLD: The last test of assurance which John examines is our relationship to the world. ". . .If any man love the world, the love of the Father is not in him." (2:15) What is the world? He tells us that the whole world system lies in the domain of the evil

one. (5:19) He warns us not to be surprised when the world hates us, for this is normal. (3:13) Should we not then be surprised if the world does not hate us? Perhaps the churches are so worldly that the world cannot hate us? Christ was hated because He testified against the sins of the world. (John 7:7)

These are five tests of assurance, tests of relationship. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13:5) Jesus wants us to KNOW, so our joy might be full! —Hesston College Monthly

CAPACITY FOR SURVIVAL

Christianity has always been threatened with extinction and yet has always managed to survive, and its survival demonstrates that after the seeming defeat at Calvary there comes the vigor of Pentecost.

For the believing Christian, numbers are not the sign of the worth of his faith; Christianity is not to be judged by the percentage of the human race that adheres to it, nor by the percentage of its members who take it seriously.

For the man of faith, Christianity was the unique religion when it was a tiny band of men in an upper room in Jerusalem and would continue to be if it were practiced in only one community in the midst of a non-Christian world.

The Christian has no doubt that the Master will win eventually, but he is not inclined to put a timetable on the Lord's work or to attempt to force the hand of the Holy Spirit.

The important question about Christianity is not how many members it has nor even how many of its members live up to its precepts, but rather what kind of men are those who do live up to its spirit.

The man who grasps the message of the Gospel and lives it in his daily life—this is the man who represents Christianity.—

Extracts from an article in the daily news paper

PROTESTANTISM'SILLS EXPOSED

In a provocative article, "Can Protestantism Be Saved?" (Reader's Digest, Sept. 1962), Dr. Norman Vincent Peale expresses some convictions that evangelical Christians have long held about the condition of the professed church today. While Dr. Peale's statements, policies, and theology in the past have not merited an unqualified endorsement from evangelicals, nevertheless in this article that will be read by millions he does drive home some noteworthy points. Among them:

Protestantism is losing ground today, not so much in numbers as in spiritual effectiveness. He points to the church's apathy in the face of moral decay and increasing secularism.

Behind the ecumenical movement lies a passion for bigness. Mergers lead to watering down traditional standards and the concentration of authority in the hands of the few. "What is wrong with having different denominations, so long as they stand for something?" Dr. Peale asks.

Admitting he has been a part of the trend, he believes Protestants have made it too easy to join the church. "No sacrifice is required of church members today," he states. People should be asked what they believe. They should undergo a "solemn and searching" examination. Christian conduct should be expected of church members and wayward members should be disciplined.

In a striking indictment, he accuses churches of ignoring the basic search of individuals for personal salvation. "Instead, they found preachers offering intellectualized sermons on social problems. They found pastors who condemned corruption in politics or government, but ignored corruption in the lives of their listeners," writes Dr. Peale.

He traces the problem to Protestant seminaries that have majored on intellectualism and departed from fundamental doctrines. Coupled with this has been the doubting of the Bible as the Word of God . . .

He believes Protestantism can be saved if pastors preach and teach the Bible and if individuals believe in Christ as Lord and Saviour. —Selected

Historical

THE ARIAN CONTROVERSY.

When Constantine established Christianity as the religion of the Empire, he probably did not foresee how soon he should be called upon to interpose his authority in order to prescribe and define the precise tenets of that religion, which he had established. Doubtless he was well acquainted with the numerous opinions by which Christians had ever been divided; but he saw that, in spite of them the Body had continued to advance in vigor and magnitude, with the show of health and unity. The Church was strong in the midst of heresy, as well as of oppression—and when he gave her his protection against the latter, he imagined, perhaps reasonably, that she could have nothing to apprehend from the former. But, whether it was, as some suppose, that the evil passions of Christians were inflamed by their present security, or, as we rather believe, that the expression of dissent had been softened by the impunity which attended it during former reigns, it is certain that scarcely ten years from the Edict of Milan had elapsed, before the Christian world beheld the beginning of a convulsion, which continued for some years to increase in violence, and which was not finally composed without a long and desolating struggle.

It had been the vice of the Christians of the third century, to involve themselves in 'certain metaphysical questions, which, if considered in one light, are too sublime to become the subject of human wit; if in another too trifling to gain the attention of reasonable men.' The rage for such disputations had been communicated to religion, by the contagion of philosophy; but the manner in which it operated on the one and on the other was essentially different. With the philosopher such questions were objects of the understanding only, subjects of comparatively dispassionate speculation, whereon the versatile ingenuity of a minute mind might employ

or waste itself. But with the Christian they were matters of truth or falsehood, of belief or disbelief; and he felt assured that his eternal interests would be influenced, if not decided, by his choice. Hence arose an intense anxiety respecting the result, and thus the passions were awakened, and presently broke loose and proceeded to every excess.

From the moment that the solution of these questions was attempted by any other method than the fair interpretation of the words of Scripture; as soon as the copious language of Greece was vaguely applied to the definition of spiritual things, and the explanation of heavenly mysteries, the field of contention seemed to be removed from earth to air—where the foot found nothing stable to rest upon; where arguments were easily eluded, and where the space to fly and to rally was infinite; so that the contest grew more noisy as it was less decisive, and more angry as it became more prolonged and complicated. Add to this the nature and genius of the disputants; for the origin of these disputes may be traced, without any exception, to the restless imaginations of the East. The violent temperament of orientals, as it was highly adapted to the reception of religious impressions, and admitted them with fervor and earnestness, intermingled so closely passion with piety, as scarcely to conceive them separable. The natural ardor of their feelings was not abated by the natural subtlety of their understanding, which was sharpened in the schools of Egypt; and when this latter began to be occupied by inquiries in which the former were also deeply engaged, and when the nature of those inquiries assumed an indeterminate and impalpable form, it was to be expected that many extravagances would follow. We must also mention the loose and unsettled principles of that age, which had prevailed before the appearance of Christianity, and had been to a certain extent adopted by its professors—those, for instance, which justified the means by the end, and admitted fraud and forgery into the service of religion. From these considerations we perceive, that

disputations on such subjects, conducted by minds such as have been described, and on the worst principles, could not possibly hope for moderation, and could not speedily terminate; and it is not useless to have premised them to our account of those controversies, for thus we shall neither attribute them (as some have done) to mistaken causes; nor be so much scandalized by their intemperance, as to take any offence against religion itself, because such evils have been done in its name.

Constantine appears to have enlisted himself very early under the banners of the Church which he had established; very soon after the Edict of Milan, we find him publishing Laws against Heresy, which went so far, in menace at least, as to transfer the property of heretical bishops or ministers to the orthodox. In the list of the proscribed we find the followers of Paul of Samosata, the Unitarians of those days; we find the Montanists, who were the Enthusiasts, the Novatians, who were the Reformers, and two denomination of Gnostics; but the opinions of the Arians were not yet attacked; perhaps they had not yet assumed a tangible form, or at least were not distinguished and stigmatized by a name.

In the freedom exercised by individual opinion on obstruse mysteries under the early Church, it is possible that many may have held the doctrine afterwards called Arian; but the CONTROVERSY seems to have been awakened about the year 319, by the zeal of a Bishop of the Church, and the scene of its explosion was that hot-bed of heresy and dissension, Alexandria. Alexander was the Bishop, Arius a Presbyter, in that city; and the former, in an assembly of his clergy, felt it his duty strongly to impress on them his sentiments respecting the nature of the Godhead; maintaining, among other things, that the Son was not only of the same eminence and dignity, but also of the same essence with the Father. Arius disputed this doctrine, and this dispute led him to the promulgation of his own opinions: they were these, or nearly these—that the Son had been created by the Father before all things but that

time had existed before his creation, and that he was therefore not coeternal with the Father; that he was created out of nothing; that he was not coessential with the Father; that, though immeasurably superior in power and in glory to the highest created beings, he was still inferior in both to the Father. These opinions found many and respectable advocates in Asia as well as Egypt, among the clergy as well as the laity, and even in the highest ranks of the clergy; and their number was probably increased when the Bishop, after condemning the tenets of Arius in two Councils held at Alexandria, pronounced against him the sentence of excommunication.

The quarrel now became so violent, that it was judged necessary to invite the interference of the Emperor. Constantine viewed the whole question as trifling and utterly unimportant; he regretted that the peace of the Church should be so vainly disturbed, he lamented that the harmony of Christians, who were united on so many subjects of infinite weight, should be interrupted by such unprofitable speculations—and in the Epistle containing those sentiments he enjoined peace to both parties. Constantine knew not the nature of the tempest which was excited, for neither experience nor history had yet presented to him anything resembling it. However he had adopted the only measure which offered any hope of appeasing it, and had he persisted in his neutrality, it is probable that the Arian controversy, after some noisy debates and angry invectives, would have discharged its passion in words, and the heresy itself would have fallen into dishonor, almost into oblivion, like so many others. But the firmness of the Emperor was not proof against the importunity of the Orthodox prelates, seconded, as some think, by his own theological vanity; a General Council was suggested as the only remedy for the evil, and the Emperor would, of course, preside over its deliberations. Still the matter was some little time in suspense; and THAT was perhaps the most critical moment in ecclesiastical history, in which Constantine determined to convoke the Council of Nice. --Waddington's

FUTURE REUNION

Parting follows every meeting,
When on earth our friends we see,
Till we reach the heavenly city
Where farewells will never be.
We come, while here, to paths of parting,
Often, as we're traveling on;
We share with friends our joys and sorrows,
Till life's weary journey's done.

But we'll meet our loved companions
Where there will be "no more pain";
Some have gone there now before us,—
We shall clasp their hands again.
There throughout the endless ages,
With them, in our home so bright,
We shall rest from weary trials,
No more feel dark sorrow's night.

We shall see our Elder Brother,
Praise him all that endless day,
And the tears we now are shedding
God's own hand will wipe away.
Let this hope, then, be our comfort,
While we work in distant fields,
Till the ripened sheaves we bring him
Which God's earthly kingdom yields.

Heaven's dome will ring with anthems
When we shout that "Harvest Home"!
And with stars our King will crown us
As we kneel at his white throne.

Selected.

CHARACTERS OF THE BIBLE

DANIEL THE PROPHET

Daniel was among the first captives taken from Palestine by Nebuchadnezzar into Babylon where he lived from 606-534 B.C. He lived in Babylon for 72 years, up to the third year of Cyrus the Persian and 2 years after the Jews return from the captivity. All this time Daniel was God's chosen witness in the Palace of the empire that ruled the world, where he served under five different rulers after Nebuchadnezzar. He was always faithful and loyal to them as long as they did not interfere with his service and faithfulness to God.

Daniel always put the Lord first in his life. When he was first taken captive, the king wanted to feed him and his three friends with food which was unlawful, but Daniel purposed in his heart that he would not defile himself with the king's meat or his wine.

God gave to Daniel and his three friends in Babylon, knowledge and skill in all learning and wisdom and understanding. So they were given high positions in Nebuchadnezzar's kingdom and were found to be ten time better than all the magicians and astrologers.

In the second year of Nebuchadnezzar's reign he had a dream which immediately forgot, and he demanded of his wise men, on pain of death, that they should make known to him the dream and its interpretation. Since no one could do this seemingly impossible task, all of the wise men, including Daniel, were in danger of losing their lives. But God revealed the secret to Daniel and received honor and glory from the king and Daniel was made ruler over the whole province of Babylon.

Later he interpreted another dream which the king had, revealing his downfall and 7 years of insanity until he was humbled before God and ascribed honor and glory to the God of heaven after he was restored to his former position.

Again he interpreted the hand writing on the wall for King Belshazzar, who was slain the same night and his kingdom was given to the Medes and Persians. Daniel was then made president over the whole kingdom during the reign of Darius the Mede.

This caused a jealousy among the other ruler who conspired against Daniel and cause him to be cast into a den of lions. But God delivered him from the lions.

Daniel had many visions of the rise and fall of kingdoms, and of the Messiah and end time events. His experience proves that the Lord will bless and care for those who are faithful to him.

We admire Daniel for his unwavering faith in God in time of trial. We might well ask ourselves if we could be as faithful as Daniel was when he continued to pray to God publically at the peril of his life. By this he proved he was not ashamed of his God even in a heathen and idolatrous land.

Let us never be ashamed of Jesus in this sinful and adulterous generation, so that he need not be ashamed of us when he shall appear again in glory.— Joseph L. Cover, Sonora, California

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE ROCK THAT IS HIGHER THAN I (PSALM 61:2)

Lead me to the rock that is higher than I,
The rock that is steadfast and sure
A stumbling block and a rock of offence
To all that is wrong and impure.

Lead me to the rock with its crystal stream,
A rock in a dry, thirsty, land,
Where all who thirst may be satisfied,
Where the stream of life has no end.

Lead me to the rock where the church of God
Forever will stand secure,
Though the tempests rage and the rain beats down,
There the church will forever endure.

Lead me to the rock where my soul may rest,
A calm in the midst of a storm,
Where the troubles of earth will never reach,
Where nothing will ever alarm.

Lead me to the rock when the end time comes,
To the cleft where my soul may hide
While the river of Jordan onward rolls,
Where my soul may forever abide.

ANNE BAKER

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE PARABLE OF THE LABORERS IN THE VINEYARD

Matthew 20:1 clearly indicates that the parable of the laborers in the vineyard illustrates one of the primary conditions of the kingdom of heaven. And as we believe the basic Biblical meaning of the "kingdom of heaven" and "kingdom of God" is the government of God and the realm or community in which this government is experienced and expressed, the parable seems to have been given to illustrate the sovereignty of God within this realm or community, and his integrity and benevolence in dealing with his subjects. And verse 16, which is the essence of the lesson taught in the parable, shows that He is not bound by any supposed seniority claims of men, but is free and independent to call into his service whomsoever he will and disburse his bounties and gifts to them as his wisdom and generosity may direct.

Although those who were hired first on a wage agreement did work longer, their supposed seniority did not give them any just claim to more than what was agreed upon, or any right to say how the good householder might deal with other servants—and even bestow gifts to those whom he deemed worthy. In giving to those who were hired last the same as the first, he took nothing away from the first. But for reasons which he deemed good and right he determined to give them the same as was agreed upon by the first.

But they supposed that they should have received more. This supposition was based upon a supposed RIGHT to maintain a permanent superiority over their fellow servants because they had been longer in the service. Their complaint was that "these last have wrought but one hour, and thou hast made them equal to us." This, no doubt, was the seat of the whole complaint. But from the master's point of view, it was not how long they had served nor how much they had done, but, perhaps, it was according to their need

and willingness to serve and their attitude toward him; for he had promised them, "whatsoever is right, that shall ye receive." They were all SERVANTS and dependent upon and responsible to the same master, and there was nothing unjust or unrighteous in giving to the last the same as to the first.

This parable, therefore seems to be directed to those unbelieving rulers of the Jews who seemed to think that because they were called first into the service of the Lord, it should guarantee to them some kind of lasting seniority over others that should be called later. And because the Lord did not recognize their claim it made them jealous and resentful. Therefore the Lord said their eye was evil because he was good. The Lord's purpose is to get as many as is possible and willing into his service, and, although he agreed with the first what the wages should be, to those who came in later he said, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." They were willing to go as soon as they had opportunity, and trusted the promise of the master to do what was right, and received the reward, not for what they had done, but because they entered the service.

These latter who received a full reward because of their willingness to serve, and faith in their Lord, may represent those who come into the service of the Lord under grace, as compared to those who were first in the service under the law. Or it may be a comparison of justification by faith rather than by the works of the law.

It is like a parent saying to the children, Get the work done and we will go for a vacation. The eldest and strongest would be expected to do the most because they are able. But the reward is the same. The newborn babe is as much an heir in the household as the eldest child.

Therefore the important lesson is to get into the service of the good benevolent Lord who is like this good householder, and trust him that whatsoever is right, that shall we receive. —D.F.W.

A LETTER FROM BRO. EDWARD ROYER

Dear Readers of the Pilgrim:

Its been some time since we offered a little thought for help along in what we think is a good work to buoy up spirits in this our day. We all realize day by day is nearing us to the end of time. Luke 21:36, Matt. 24:42, 25:13, Mark 13:33.

The dear old fathers have often told us and cited us to these scriptures with a great concern and it is a fatherly care. I am convinced they meant it for our good. When I remember how some of our dear old Elders would rise to their feet and make an effort with tears in their eyes and line out such hymns as:

"A Charge to keep I have, A God to glorify,

Come Take my yoke the Savior said,

Oh for a heart to love my God,

Our God, our Help in ages past,

In Thy great name, O Lord, we come,"

I recall this from my teen days. Some others of my age, boys and girls then, can recall such conditions. Some that have passed on to their rewards.

What shall we say to all of this? Were those admonitions and hymns all in vain? Not for me. They still linger in my memory. The Lord surely was merciful in lending me time. Much of my time had gone to waste. And with all the good we may mean to do, evil is present.

Paul teaches us many lessons. "When we are weak then are we strong." And when he would do good evil was present with him. Paul was a great reasoner. He was as we might say, on both sides of the fence — on the wrong side first — and zealous at that. But he was made to see his error. When he was converted he redeemed the time — Made up for lost time.

Paul was one who was looked up to. He was indeed a councilor and an instructor in righteousness, an intermediary both of the Jews and the Gentiles. For all this he suffered persecution for living godly in

Christ Jesus. Can we claim this much?—Just how much persecution shall we suffer?

Paul claimed to be the least of the apostles and he was confronted with rulers. He was fearless. How often his brethren begged him not to venture. He suffered ship-wrecks and labored under many perils both from his own countrymen and the Greeks to preach Christ. In Thessalonica, in a Jewish Synagogue he reasoned for three Sabbath days out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead. "And this Jesus that I preach unto you is Christ." Some of the devout Greeks believed but the Jews who believed not, moved with envy, stirred up the people of the city against him and he had to leave. This happened often in the course of his ministry. He disputed with the Jews and all sorts of learned men. And some of them said, "what will this babbler say?" Some said, "he seems to be a setter forth of strange gods" because he preached Jesus and the Resurrection.

All of this so soon after the apostles' time. Surely the Apostle Paul was needed.

—Goshen, Indiana.

WALKING AFTER THE SPIRIT.

By Loring I. Moss

Read Romans 8.

This is a wonderful chapter. The first verse has two standards. The one brings condemnation, the other frees from condemnation.

What does it mean to walk after the Spirit? We will be concerned about Spiritual things. These will keep us from sin and death. The fifth verse makes a very clear distinction between the two states of mind. The sixth verse clearly tells the result of the two. To be carnally minded is death, but to be Spiritually minded is life and peace.

Oh, we ought to desire to be Spiritually minded. It

is ours if we make the effort. Verse seven gives a very plain reason why we should put down the carnal mind. Anything that is enmity against God we ought to reject. The carnal mind is not subject to the law of God. Surely we would not want a mind like that. The eighth verse makes it plain if we have the carnal mind we can not please God. Verses nine to fourteen is the test. These verses give a high standard. Can we reach it? Yes, by the help of God we can. And it must be gained in this life. We must come to the place where the Spirit of God dwells in us. If we do not have this Spirit we are none of his. This Spirit gives us life. The eleventh verse says this spirit will quicken our mortal bodies, but if we live after the flesh we shall die. Verse fourteen tells who are the sons of God. Surely we want to be sons of God. Verse sixteen tells how we become known as children of God. When we are recognized by God as his children we become heirs of God and joint heirs with Christ. Oh, what a glorious state, what more could we want? What could we attain of greater worth?

Now let us go to the twenty-sixth verse. Just see what the Spirit can do for us. Our prayers are not just mere words. Our prayers must be the outpouring of that spirit which dwelleth in us. We are living in trying times. But the last part of this chapter from verse thirty-five to the end ought to give us courage to stand fast. The apostle says, "I am persuaded none of these things shall separate us from the love of God."

—Bradford, Ohio.

MINORITY REIGNS

What is a minority? The chosen heroes of this earth have been in a minority. There is not a social, political or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have achieved all that is noble in the history of the world.

—The Modesto Bee, 1962.

THE MESSAGE OF THE BOOK OF GALATIANS (Concluded)

In the article on the book of Galatians appearing in the preceding issue of The Sword and Trumpet our main focus was on its POSITION among other New Testament books and the PURPOSE for which it was written. On the first point it became evident that while the book is a unit of truth in itself, its teaching needs to be related to the truth in all the other New Testament books. In the second place we found evidence that Judaizing teachers were in Galatia winning the Christians from the gospel of Christ to a practice of the Old Testament ceremonies. These two facts will necessarily strongly influence both our understanding of its message and the application of its truth to our times. We now propose to apply ourselves further to discovering its truth and then open our hearts to its message.

THE GOSPEL IN GALATIANS AS SEEN BY CAREFUL STUDY

When Paul learned of the fickleness of the Galatians it caused him to marvel (wonder) at them (1:6). He asked them, "Who hath bewitched you (fascinated you by false representation) that ye should not obey the truth." By means of this pointed question he focused their attention on their teachers. The point at issue was clear. It was a matter of who was worthy to be trusted as the messenger of God, Paul or the Judaizers? This involved his call as an apostle.

The apostolic office as used here means the call of God to receive truth by direct communication and inspiration plus the right to teach and write it as the authoritative WORD OF GOD. Paul received his call direct from Christ and it was made sure by trustworthy witnesses. His office and authority were confirmed by the right hand of fellowship given to him by the chief apostles of Christ—James, Peter and John. He

demonstrated that his apostolic authority was sufficient to rebuke the Apostle Peter before all when he was in error at Antioch. The Galatians themselves had received him as an angel (messenger) of God when he was with them. In striking contrast to the credentials of Paul, the Judaizers, it seems, were unknown even by Paul. They could not produce evidence to confirm their call as from God. The gospel they preached was out of harmony both with the Old Testament message and with what the apostles taught.

No doubt both Paul and the Judaizers understood that the fundamental need of all men was salvation, or justification before God. They differed in the method by which it was initially received and continuously kept. Paul laid down the proposition that all men are justified by grace (favor) of God through faith in the Lord Jesus Christ. He said, "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (2:16). In opposition to this, the Judaizers taught that righteousness comes by the law, that is, by being circumcized and then by keeping the law of the Jewish Covenant. His main proposition in Galatians was geared to his main purpose, which was "to assert and maintain justification by faith in opposition to all Judaizing teachers." (Clarke's Commentary). To Paul, only the death of Christ on the cross provided deliverance from sin.

This view of the method of salvation magnifies the grace of God. Notice how the theme of grace runs through the epistle. The Galatians were called into the grace of Christ (1:6). Paul was called to his apostleship by God's grace (1:15). When the chief apostles learned of Paul's success among the Gentiles they knew it was the grace of God given to him (2:9). We are not to frustrate (reject, despise, disannul) the grace of God by thinking it comes by keeping the law (2:21). We fall from grace if we try to earn salvation (5:4). The gospel in Galatians asserts that

grace came by Jesus Christ. The Judaizers taught that circumcision was necessary to procure God's favor.

On man's part, justification is received by faith; that is, the response of the personality to God. In Galatians we are taught that "we have believed in Jesus Christ that we might be justified by the faith of Christ (2:16). We receive the Holy Spirit by faith (3:2, 14). We become children of Abraham (3:6-9) and receive the promise made to him by faith (3:22). We become children of God by faith (3:26). In Jesus Christ neither circumcision nor uncircumcision availeth anything but faith which worketh by love (5:6). And finally we become members of the household of faith (6:10).

The propositions given above are not so commonly contested. It is the doctrine of "liberty" that brings us into conflict. Therefore, it is when Galatians is called the "Gospel of deliverance" that we need to search the liberty passages to find their true meaning.

The first of these liberty passages occurs in 1:4: Christ "gave himself for our sins, that He might DELIVER us from this present evil world, according to the will of God and our Father." The sense of this verse may be expressed in these words. Christ died on the cross for our sins, that He might deliver us from the evil of this world (age). When He did this He was in the will of God. The problem is one of method. The method is that of forgiveness and cleansing by the blood of Christ given at the cross.

His second reference to liberty (2:4) is occasioned by his remembrance of false brethren who secretly came to see what he would do about the matter of circumcision. He stood firmly by the truth of the gospel and would not put them back under the bondage of the law of circumcision. If we follow the reasoning through chapter two it becomes clear that he would not consent to Peter building up the Old Testament as a rule of life, or ground for justification, after he had torn it down.

In chapters three and four the idea of liberty is

related to the curse that was pronounced upon all who did not obey the law, which curse was death. The freedom we now have from Old Testament law is likened to that of the freedom of the graduate from the school-master. A second illustration follows in which he pictures the Old Testament saints like a child under teachers and the New Testament saints as mature sons. The allegory in chapter four seems to have two uses. One is to show the relation between the Jerusalem which now is (Judaism), which brings its people into bondage to the law, and Jerusalem, which is from above (the church) which releases us from that bondage. The other use is to show up the persecution of the true church by the Judaizing party as being like the persecution of Isaac by Ishmael in Old Testament times.

The clearest call to liberty is found in chapter five. Here it is so clearly a call to liberty from circumcision and the Old Testament law that it needs little interpretation. Paul reasons that our method must be either justification by the Old Testament law or by the cross of Christ. The covenants as a way of justification are mutually exclusive of each other.

By the middle of chapter five Paul finished his proof of liberty from the Old Testament covenant. He now anticipates the temptation men will have to claim freedom from all law or any restraint. This temptation in man is the true reason for the tendency toward antinomianism. He knows that in the fully justified person the flesh (old nature) will seek occasion to express itself in sin. He shows that for the Galatians three fundamental laws are to operate actively in their lives.

The first is the LAW OF LOVE. It is here inclusive of all other laws that apply to human relations, but it is not exclusive of them. The lust of the flesh would cause them to bite and devour one another. They are warned not to take this liberty to express the flesh. The second is the law of WALKING IN THE SPIRIT. He applies this very practically by spelling out specific and general sins that are of the flesh, and then in contrast he describes the fruit of the

Spirit. Of the former he says, "They which do such things shall not inherit the kingdom of God." And of the latter he says, "Against such there is no law." The third law is that of SOWING AND REAPING. He introduces this by the strong appeal—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." What follows proves that he is not here thinking of the inner life only, or of identification with Christ only. He is speaking also of what they are doing in outward conduct. In this way he concludes that though we are liberated from Old Testament commandment, we do have obligation to New Testament laws that apply to our human relations, to both the saved and unsaved, and also to our relation with God.

THE MESSAGE OF THE BOOK OF GALATIANS FOR MODERN TIMES

In the preceding section of this article, we have tried to represent the sense of the book of Galatians that was in the mind of the Holy Spirit, and of Paul as he wrote the book. Naturally its meaning to the church that received it would be the same. This is what we call giving an INTERPRETATION of a book. Another lawful and necessary use of Scripture is to take its true message as found by interpretation, or a principle that was taught, and apply it to the needs of our day. This is called the APPLICATION of the Scripture. Both of these must be honestly and fairly done.

Before we proceed to treat on applications of the message of Galatians to our time, we should set down a few principles that we need to observe in order to be fair and safe.

"When a passage occurs of doubtful meaning with respect to the sentiment or doctrine it conveys, the obvious course of proceeding is to examine what the author himself has in other parts of his work delivered on the same subject . . . and to inquire what there might be in the occasion or circumstances under which he wrote, tending to give further light upon the immedi-

ate object he had in view. This is only to render common justice to the writer." (Horne's INTRODUCTION TO THE BIBLE, unabridged, vol. II, page 517, 1868 ed.)

Horne, in the same volume, page 521, illustrates the use of analogy of Scripture with an example that involves Galatians. He says:

"Let us then compare Galatians 6:15, I Corinthians 7:19, and Romans 2:28,29. In the former passage we read, 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature,' or rather (there is) a new creation. In Galatians 5:6 the apostle had briefly delivered the same doctrine in the following terms: 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.' I Corinthians 7:19, 'Circumcision is nothing, nor uncircumcision, but the keeping of the commandments of God.' II Corinthians 5:17, 'Therefore if any man be in Christ, he is a new creature,' or more correctly (there is) a new creation. 'Old things are passed away; behold, all things are become new.' Romans 2:28,29, 'He is not a Jew that is one outwardly' i.e. he is not a genuine member of the church of God, who has only an outward profession: 'neither is that circumcision which is outward in the flesh.' But he is a Jew. A true member of the church of God, 'which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.' From these passages it is evident that what St. Paul in Galatians 6:16 terms 'a new creature' or 'creation', he in Galatians 5:6 denominates 'faith that worketh by love,' and in I Corinthians 7:19 'keeping the commandments of God.' From this collection of passages, then, we perceive that when the apostle intends by 'a new creature or a new creation' is the entire conversion of the heart from sin to God; . . . This total change of heart, soul, and life, which takes place under the ministration of the gospel, is effected by the power and grace of God, and is evidenced by that faith and obedience which are indispensably necessary to all Christians in order to

(obtain) salvation."

When we apply the teaching of Galatians to the differing situation of our times it is important that we do it honestly, and in accordance with the analogy of faith. We believe an examination of the way many modern writers have used Galatians to condemn what they call "legalism" will show that it does not meet the above standards.

Some modern writers hold that on the basis of the message of Galatians, "When we are called to follow Christ, we are summoned to an exclusive attachment to His person, the grace of His call bursts all the bonds of legalism. . . . It transcends the difference between the law and the gospel." Now we appreciate the need for attachment to the person of Christ. He is worthy of all our loyalties. Any difference is not on that point. But our friends downgrade the words of Christ. They transcend Christ above His gospel, with its directives. They detach our Lord from His communication to us. They would give us a person to love but would not allow Him to express Himself. They rob Him of His right to express His personality. They would give to us a Savior, but rob us of our Lord. This is not the message of Galatians.

The right of the gospel to regulate conduct was defended by Paul against Peter when Paul saw that Peter and his friends "walked not uprightly according to the truth of the gospel" (2:14). The liberty to be released from obedience to Old Testament law and to be attached to Christ, as taught in Galatians, does not give us liberty to walk after the flesh. To live in the Spirit is to walk in the Spirit (5:22-26); that is, we need to express the inner life by outward conformity to New Testament ethics. Every man is to prove his own work (6:4); that is, to test his outward conduct by God's standards. One must conclude that the claim that attachment to the person of Christ gives the liberty to neglect or refuse the commands of Christ is a rationalization of man, and is neither a true interpretation nor a valid application of Galatians.

When we deny any claim on our conscience except "an exclusive attachment to the person of Christ," we cut ourselves loose from any tangible guide and have merely an indefinite mysticism, capable only of vague ethics, far removed from Bible holiness. If Christ had intended that an attachment to His person were enough to guide us in holiness, He would not have needed to perform His deeds, give us His gospel, or establish His church. We admit that it is quite possible to become legalistic in the application of the New Testament command to practical life. But that possibility should not cause us to claim that the New Testament command has no place in the Christian life. Neither should it cause us to deny the New Testament authorization of church organization, with offices and authority for church administration. We will venture the assertion that no one has ever maintained a continuous justification from sin or cleansed himself from "all filthiness of the flesh and spirit" by an exclusive attachment to Christ's person without also an acceptance of and an obedience to Christ's word.

Another area of tension between the Galatian message of liberty and modern applications made of it is in the use of the phrase "the grace of God". Paul says, "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain" (Gal. 2:21). Relating this verse to verse twenty, some persons profess to find a basis for the claim that the only means and method for spiritual living is complete identification with Christ. They speak of commandments and rules as being coercion, and a fruitless method. They call every method but that of complete identification with Christ, "legalism". They make grace mean an antinomian liberty not warranted by what God says. They are guilty of two errors: First, they wrongly interpret and apply the message of the book of Galatians. Second, they ignore many New Testament Scriptures, the analogy of faith.

On this point of grace we would be reminded of what the Scripture says: "For the GRACE OF GOD that bringeth

salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11,12). To be fair, we must admit that the grace of God is a teaching grace. If the grace of God excludes any doing of commandments, why does the gospel of grace so clearly command us to teach, oversee, rule, obey, and follow? The answer is obvious: Christ and the Holy Spirit thought them necessary for those who are saved. That being true, we have no right to negate them by any process of interpretation or application.

Even in Galatians the search for the meaning of liberty leads to the practical question: How can we get deliverance from this present evil world? By some modern interpreters the answer is found in what they call one exclusive rule based on Galatians 6:14-16. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and upon the Israel of God." That this is a good experience and rule, we freely admit.

A survey of New Testament teaching shows, however, that God's method of deliverance includes more than one rule. The Scriptures teach that we need to repent of our sin, believe in the blood of Jesus for justification, receive the Holy Spirit as the power for victory, obey the commands for ethical direction, cleanse ourselves of all filthiness of the flesh and spirit for practical holiness. The one who sees only one rule for deliverance from the world is much too narrow in his viewpoint. THERE IS A SOUND COMPATIBILITY BETWEEN A COMPLETE IDENTIFICATION WITH CHRIST, A STRONG ATTACHMENT TO HIS PERSON, AND A CAREFUL WALK IN HIS COMMANDMENTS.

We believe many modern writers have superimposed upon Galatians a meaning which God did not express. When they interpret the book they give to such words

as "law", "grace", and "liberty" meanings that are not allowed by the context. They do by violating the rules of interpretation. When they apply the teachings of the book, they make applications that are contrary to the analogy of faith, which requires that the application made of any Scripture shall agree with other Scriptures that treat on the same subject. These are both serious mistakes.

The "gospel of deliverance", as modernly taught, relates to a way of life based on an indefinite ethic and leads to an antinomian liberty to sin. The "gospel of deliverance" found in Galatians relates to God's way of justification based on the work and word of Christ, leads to deliverance from the Old Testament covenant as a way of salvation, and to a walk of holiness in the Spirit. Atonement by the blood of Jesus makes Christian experience possible, the working of the Holy Spirit makes it emotionally satisfying, and the guidance of the Word of God makes it ethically safe.

The yielding child of God will want to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Peter writes to the saints, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." A fitting close for this discussion seems to be this: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22).

—The Sword and Trumpet, 1960.

According to the Jewish Newsletter, more than 12,000 have been converted to Christianity in Israel since the establishment of the state. This is a disproportionately large figure as compared with other Jewish communities, and orthodox organizations are making special efforts to counteract these conversions.

OBITUARIES

ANNIE BAKER

Baker, Annie, daughter of Thomas and Adeline (Grove) Reesor, was born in Scarborough Township, Ontario, Canada, December 14, 1896; passed away peacefully at Maple, Ontario, February 6, 1963; aged 64 years, 1 month and 3 days.

On September 26, 1928, she was married to Isaac Baker, who survives. Also surviving are 4 children (Alvin, Mary - Mrs. Norman Drudge, Ruth - Mrs. Lorne Reesor, and Eva - Mrs. Herb Diller), 11 grandchildren, one brother (Amos) and two sisters (Esther - Mrs. Aaron Eber and Elizabeth - Mrs. Allan Wideman). One sister preceded her in death.

During her last days, surrounded by her family, Sister Baker gave evidence of her hope of glory, when she assured them that — "The way gets more and more beautiful, there's nothing to be afraid of."

Sister Baker joined with the Old Order Mennonite church as a young woman and in 1940, together with her husband, united with the Old Brethren, to which fellowship she remained faithful until the Lord called her home.

Funeral services were held in the Brethren-in-Christ church, Gormley, Ontario, February 9, in charge of William Vanderbent, Elmer Brovont, and Fred Nighswander. Burial at Baker cemetery, Maple.

—Lorne J. Reesor.

LORING I. MOSS

Loring Isaac Moss was born to Aaron and Catherine Risinger Moss January 21, 1887 in Howard County Indiana and departed this life at his home in New Harrison, Ohio after seventeen months illness at the age of 76 years 22 days.

He gave his heart to the Lord at the age of sixteen years and was called to the ministry before he was 19 in 1905. Was advanced in 1909 and ordained to the eldership in 1918. He has labored fervently for the Lord and sacrificed much, holding meetings, organizing churches and sometimes being away from home several weeks at a time. He preached his last sermon at Wakarusa, Indiana on December 9, 1962. At the time of death was a member of the Old Brethren Church. His whole desire was to preach the Gospel and help others to a closer walk with God.

He came from a family of nine children of whom one sister, Martha Myers survives.

On February 4, 1905 he was united in marriage to Ota Elizabeth Shideler, who passed away April 24, 1944. To this union were born ten children, eight of whom survive; Edson, McClave, Colorado; Paul, Dallas Center, Iowa; Aaron, St. Louis, Missouri; David, West Covina, California; Mrs. Mable Rupp, Bryon, Ohio; Mrs. Ellen Reed, Dallas Center, Iowa; Mrs. Mary Shuler, Modesto, California; Miss Elma Moss, Greenville, Ohio; Ethel Mae Moss and Mrs. Grace Royer having preceded him in death.

He was married on April 21, 1945 to Viola H. Weaver who survives him. Surviving him besides his widow, sister and eight children are twenty-six grandchildren and eight great grandchildren. Also surviving are six step children; Mrs. Charlotte Frick and Delbert Weaver of New Madison, Ohio; Mrs. Ida Keeny, Mrs. Arvilla Keeny and Albert Weaver of Pennsylvania and Miss Hazel Weaver, Greenville, Ohio, also twenty-five step grandchildren as well as many other relatives and friends.

AN APOLOGY TO OUR READERS

We are very sorry, because of impaired health for some time, and more than normal work load during the last six months, we were unable to publish the last issue of the Pilgrim when it was due.

We will still date this issue March and April, and arrangements are being made, which will be announced in the next issue, to have an editorial staff to continue publication in the future.

We hope to get back on the proper schedule again, and possibly return to a monthly publication again as at the first. —Editor

CORRECTION

In the January-February, 1963 number, the first line in the second paragraph on page 4 should read: The feast of "Weeks" instead of feast of "Tabernacles."

—Editor

I'm thankful for the Saviour's blood
How else could I be clean?
Or how before the righteous Judge
As guiltless could be seen?

But still these earth-bound feet may stray
And sometimes be defiled,
Then in the evening must be cleansed
As when a little child.

Our failures always grieve us sore
But there's a Mercy Seat,
And now in heaven, O happy thought!
Christ still doth wash our feet.

J. G. Hootman
Modesto, Calif.

Historical

HOW THE BIBLE CAME TO US

One of the greatest facts in history is that God has spoken to man. God revealed himself through nature in a general way but in a special way He revealed Himself and His truth to man through Christ and the Scriptures. Truth came through personality as the Holy Spirit directed the holy men of old to write the oracles of God. Peter said, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

The main theme of the Bible is the history of redemption. The Word became flesh and dwelt among us in the first century. The written Word, however, came into being over a period of about fifteen centuries, from Moses to the completion of the New Testament. In the list of authors we find the shepherd, poet, prophet, lawyer, doctor, and government employee. In spite of the long time span between Genesis and Revelation, and the diverse interests of the authors, they united in producing the greatest book in the world.

One of the old writing materials was papyrus. The pith of this plant was sliced and the strips were glued together in a way that produced sheets which were formed into rolls. The use of papyrus rolls dates back to the third millennium B. C. Another writing material, parchment, came into use about 200 B.C. Sheep and goat skins were cleansed and smoothed and became an excellent and durable surface on which to write.

The Old Testament has come down to us in Hebrew and Aramaic. The oldest Hebrew manuscript of the Old Testament goes back to the tenth century A.D. However, the first translation of the Old Testament appeared in part about 275 B.C. when the Jews of Alexandria, Egypt, sponsored a translation into Greek, which was the spoken language of the Jews at that time. This translation, the Septuagint, was widely used by the early

church. Many New Testament quotations are made directly from it.

The New Testament was written in Greek. A few scholars, however, believe that the gospels were originally written in Aramaic. The earliest known Greek manuscript goes back to the second century A.D. One famous Greek manuscript, Codex Vaticanus, which included both Testaments, dates back to the fourth century. In all, there are about 4,500 manuscripts of the New Testament.

As the Roman Empire spread, the use of the Latin language increased. Jerome, in the fifth century produced the Vulgate, the entire Bible in Latin. This translation was the Bible of western Christendom for over a thousand years. As Christianity spread, the Bible was translated into the language of the country being Christianized.

Likely most of us are interested in the development of the English Bible.

Christianity entered Britain in the second century with the missionaries using the Latin Bible. The English Bible began to develop in the seventh century when a series of scholars started translating parts of the Bible. Finally, Wycliffe produced in 1382 the whole Bible in English translated from the Latin. Some of the well-known phrases of our Bible originated with him, e.g., "the beame and the mote," "the cuppe of blessing which we blessen."

Tyndale, in the sixteenth century, translated the Bible from the original Hebrew and Greek with the help of the Latin and German. His style is evident in two quotations, Gen. 39:2, "and the Lorde was with Joseph, and he was a luckie felowe," Matt. 6:7, "When ye pray, bable not moche." A series of other English versions followed until in 1611 appeared that monumental work, the King James Bible, called also the authorized Version. This Bible has standardized the English language and made a tremendous impact on English literature.

The British Revised Version appeared in 1885 and

in 1901 the American Standard Version appeared in America. Within recent years a great variety of new versions have appeared as Weymouth, Moffatt, and Williams.

The Word of God does not change but a spoken language does and therefore no version is final. The Word must not be confined to the provincialisms of any area or any century but must ever be in a language that sets forth clearly the Creator who made us and loves us all.

—Gospel Herald, 1956

MOLDING IN CLAY

I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it, it still bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day;
And molded with my power and art
A young child's soft and yielding heart.

I came again when years were gone;
It was a man I looked upon;
He still that early impress wore
And I could change him never more.

Author unknown

Selected by Stella Flora,
Nappanee, Indiana

GIDEON (continued from back page)

So they stole upon the camp of the Midianites by night and put them to flight without ever drawing a sword. The Midianites were so startled and confused that they began to slay one another. The men of Ephraim were called upon to help after they were put to flight. So there was a great slaughter of the Midianites. Though faint they were, Gideon and his men, only the three hundred, pursued the fifteen thousand men that had escaped of the one hundred and thirty-five thousand Midianite soldiers and slew them.

After Gideon returned home the children of Israel wanted him and his son and grandson to rule over them but Gideon said, "I will not rule over you, neither shall my son rule over you: but the Lord shall rule over you;" once again placing the honor where it rightfully belonged.

But Gideon did one thing which became a snare to him, of the spoils of the Midianites he made a golden ephod "and all Israel went thither a whoring after it."

In spite of this, Gideon was a good ruler for it says, "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

Gideon was a man who had strong faith in God. Without great faith he could have fainted at the tremendous odds that were against him. We find Gideon listed with the faithful men of old in the eleventh chapter of Hebrews. May his be a lesson of faith for us; make sure of the Lord's will for us and pursue it unwaveringly.

Gideon was one of the judges who governed Israel in the period from Joshua to the time of the kings. This period is thought to have comprised a period of about three hundred years from 1400 B.C. to 1100 B.C. of which Gideon ruled forty years.

Melvin Coning

Goshen, Indiana

BIBLE CHARACTERS

GIDEON

When we think of Gideon we are reminded of the mighty power of God. For who but God could put to flight one hundred and thirty-five thousand soldiers with only three hundred men in pursuit who never drew a sword.

In the days of Gideon there was sore oppression in the land of Israel because of the Midianites. It was so bad that the Israelites sought refuge in caves. The Midianites would even destroy the crops they were trying to grow. But we will find as we study the story of Gideon that the Israelites brought this distress upon themselves, for it says, "and the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years." So as they did many times when they were reaping fruits of their sins the children of Israel cried unto the Lord and in mercy He heard them.

The Lord chose Gideon from a poor family of the tribe of Manasseh to lead the Israelites to victory over the Midianites. We will find as we study the scriptures that Gideon was a man the Lord could use as we should be. Though strong and courageous he was also meek and unassuming. He did not just dream or "play a hunch" that he was to deliver Israel but he thoroughly proved to himself that he was chosen of the Lord. This we notice from the account of the fleece and the dew.

The first thing Gideon was commanded of the Lord to do was to tear down the altar of Baal and build an altar to the "Lord your God". This symbolized the cause and remedy of the calamity that had befallen Israel. May we also learn this great truth.

Next Gideon sought to organize an army to go against the Midianites. Of the thirty thousand men who answered the call of Gideon the Lord rejected all but three hundred choice men who met HIS qualifications. "Many are called but few are chosen."

(continued inside page)

THE PILGRIM

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NOS. 5-6

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IF WE COULD SEE BEYOND TODAY

If we could see beyond today
As God can see,
If all the clouds should roll away,
The shadows flee:
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away
And tears must flow;
And why the darkness turns to light,
Why dreary days will soon grow bright,
Someday life's wrongs will be made right,
Faith tells us so.

If we could see, if we could know,
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more,
He leads us till this life is o'er;
Trust and obey.

— Anonymous.

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PURPOSEFUL LIVING

I have fought a good fight, I have finished my course, I have kept the faith. II Tim. 4:7.

These words were written by the apostle Paul near the end of a useful life, and mission, which had been assigned to him directly by God, to preach the gospel to the Gentile world.

He had been zealous in a wrong cause, but God called him from that wrong course and set him upon a way that was constructive instead of destructive as had been his former course.

If he had persisted in the way which he himself had chosen, he never could have given us this comforting and assuring text. But when God set him upon the course which He chose for him, he said, "I will show him how great things he must suffer for my name's sake." This indicated a conflict or warfare in the course which was now assigned to him, and so he found it to be. How he did spend and give himself to carry out his mission, and there were many adversaries continually trying to hinder him in his God-given course.

In the eleventh chapter of II Corinthians are enumerated many of the conflicts and sufferings which Paul had to endure. At one time the brethren tried to dissuade him from the course which the Holy Ghost revealed to him, but he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." And at another time he said, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Truly, then, the Apostle could say, "I have fought a good fight."

I HAVE FINISHED MY COURSE

How thankful we can be that the apostle Paul FINISHED his course. What if he had given up before he finished it? There would have been no reward—no crown, no inspiration to others. If he had not finished HIS course would the gospel have come to us? Only those who finish their course or work can know the satisfaction of success or accomplishment.

I HAVE KEPT THE FAITH

The apostle Paul probably wrote more about faith than any other New Testament writer. It is the great theme throughout all of his epistles. He holds faith in Jesus Christ to be the only means of justification before God, and access to Him. What a victory for him then, when he could say with truth, at the end of his course, "I have kept the faith."

Much more could be written about the experience of the apostle Paul, about his calling, how he labored and fought the good fight of faith and endured unto the end. And had the blessed assurance that there was laid up for him in heaven a crown of righteousness "which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." But our purpose is to apply this text to our own lives and make it ours both now and in the end.

We know what the apostle Paul's course was. Do we know what our's is? All who have heard the gospel have a calling and course assigned to them. Have we accepted the call as honestly as Paul did? And started immediately upon the course as he did, even before he left Damascus?

Ours may not be the same mission as Paul's was, but there will be a conflict with the powers of evil, no doubt in the same proportion to our responsibility as his was. And we will have the same obligation to fight the good fight of faith, and the same privilege to lay hold on eternal life. For all who will live godly in Christ Jesus shall suffer persecution.

There is never any joy or reward in an unfinished work. How about the boy or girl who never finished their course in school or do not pass their grades? How about the young people who marry and never complete their vows? The one who begins to build and does not finish the house? Suppose the trees did not grow up or the season did not complete its course?

We are accustomed to having all of God's work going on to completion, and take the blessings of it for granted, but many things which men begin to do go uncompleted. We are told that when God created the world he finished all the work which he began to do. Jesus said "I have finished the work which thou gavest me to do, and now Holy Father, I come to thee."

Then may we find what is our course in life and accept it with grace and fortitude and eagerness to finish it victoriously as the apostle Paul did. Perhaps we are not qualified to do what he did, and the Lord will not assign us the same task as his was. But we can be as faithful in the course assigned to us as Paul was in his and receive the same reward. For he said, "not to me only but unto all them also who love his appearing." "For this is the victory which overcomes the world, even our faith."

Lives of true men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time;

Footprints which perhaps another,
Sailing o'er life's solemn main;
A forlorn and shipwrecked brother
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

D.F.W.

ANNOUNCEMENT OF EDITORIAL CHANGES

As alluded to in our last issue, we are pleased to announce that we now have an editorial staff to continue the publishing of the Pilgrim.

Brother Leslie Cover, Star Rt., Box 1160, Sonora, Calif. will be publishing editor, and Brother Daniel Wolf will be consulting editor. Brother Daniel Wagner will have charge of the Bible study, and Brother Richard Skiles will conduct a Children's Page.

We feel Brother Leslie is well qualified for this work, but he will need your interest and prayers.--D.F.W

Dear Readers:

In attempting this work of helping to edit and publish "The Pilgrim", I realize that it is a responsible task. I feel my inexperience, but I want to rely on God's help and on the help of each one who is interested in the success of this publication. This paper has been well edited in the past and profitable to every reader. I hope it can continue to be so. Brother Dan will still be influential and helpful in every phase of the work, I know. I ask for the prayers of each reader and urge that, as many as feel to, help by contributing material as well as by offering suggestions and criticisms. I have the promise of help from many of you, without which I would not want to attempt the task.

If I have a policy for my part in this work, it is to help in some way to encourage the members of the Old Brethren Church, and all readers, to greater enthusiasm and zeal for the cause of Christ. We all need to realize more and more what the Lord has done for us, and we should ask ourselves continually, "What can we do for Him?" Particularly, I would like to challenge the young people, as future leaders in the Church, to accept the responsibilities of Christian service and discipleship. May we all realize our duties as strangers and pilgrims in this world and our high privileges as sons of God.

Leslie Cover

HYMNS

In succeeding issues we would like to devote some space to learning more about our Christian hymns. There are interesting stories connected with many of them. Some were written in times of trouble and adversity, and others, in feelings of joy and praise. Still others were inspired by certain statements or events or from the scriptures. So often we take them for granted. But perhaps to learn more about them will also make us appreciate them more.

I was amazed to learn how many hymns have been written over the years. Brother Mart Schmidt gave me an article a few weeks ago, and I would like to quote from it:

"How we love to sing those grand hymns of faith! But did you ever stop to consider how long it would take to sing all of them? You pick up your songbook and do a bit of mental arithmetic. You come to the conclusion that if your church would sing ten different hymns each Sunday, all of the songs in your five-hundred page hymnal could be sung in about a year.

"But this is just the beginning. There are enough Fanny Crosby hymns alone to keep you singing—at the same ratio of ten per Sunday—for the next sixteen years. In fact, if all the known hymns were to be sung, it would require as many Sundays as have elapsed since the Lord's resurrection to the present day.

"Hymn-poems seem to spring from an inexhaustible well of faith. Since the days of Jesus' earthly ministry, Christian songs have continued to flow in a never-ending stream to inspire and bless the hearts of His followers in every corner of the world."*

We can see that we use only a very small fraction of the hymns that have been written. Our study will likely cover only a few of the most common ones. The information is not too plentiful. But it is our plan, if possible, to occasionally publish a hymn and a brief account of its origin. We would welcome information and suggestions to help make this instructive, interesting and profitable.

—L. C.

*(By Noble Tribble in "The Lookout".)

NEWS ITEM.....

Special dedication and opening services were conducted Sunday, May 26, in the newly constructed church at MiWuk Village, California. Two services were held, the first at 10 A.M. which was followed by a noon pot-luck luncheon. Afternoon services were held at 2:30 P.M.

Elders Daniel F. Wolf, Paul Clark, and Joseph I. Cover conducted the service, Elder Christy Cover being unable to attend.

Both services were well attended by local neighbors and Christian friends, as well as many from the Modesto area.

Elder Paul Balsbaugh, of the Old German Baptist Brethren assisted by leading the devotions in the afternoon service.

The day will long be remembered as a memorable occasion by those of us who enjoyed the inspirational sermons and Christian fellowship together.

Construction of the building was started about two years ago, and now that it is completed we wish to extend a cordial invitation to everyone to come and worship with us. Our regular appointments are at 10 A.M. on the second and fourth Sunday of each month.

Again we express our appreciation and gratitude to all those who have so faithfully and generously given of their time, labor, and means for the construction of the building and landscaping of the surrounding area.

We pray that this effort may be a blessing to the community, and redound to the glory of God through the furtherance of the Gospel of our Lord Jesus Christ.

— Marvin Crammer
Long Barn, California

Dear Lord, help me to live this day quietly, easily;
To lean upon Thy great strength trustfully, restfully;
To wait for the unfolding of Thy will patiently, serenely;
To meet others peacefully, joyously;
To face tomorrow confidently, courageously.

Selected by Martha Baker

IT IS EASY TO BE MISLED!

Dr. Paul Tillich, who is considered by many to be America's leading theologian, has recently published a volume on his view of Jesus the Christ. Certainly no one can doubt the wealth of Dr. Tillich's knowledge or his ability to build a significant system of theology. Nevertheless, his teachings must be examined in the light of those held by the Christian Church down through the centuries. Otherwise we are likely to be misled. This is no more true of any of his views than those which have to do with Christ and the cross.

The center of Dr. Tillich's system of Christian thought is Christ, and one might go even further and say that the cross of Christ is the focal point. The trouble is that he doesn't separate the person of Christ from the work of Christ; he merges the two. He frankly declares that traditional theology has been incorrect in separating the two. For it, the work of Christ has been thought of as an act of the person who was the Christ, and would have been the Christ whether He had performed that work or not; that is, whether He had died on the cross or not; for the cross is the culminating act in the drama of Jesus' life.

As one reads this volume of Dr. Tillich's carefully, he finds the idea expressed that Jesus became the Christ because of what He did on the cross; while the classical view has been that Jesus' death on the cross had significance because Jesus Christ was the God-Man. The eternal Son of God who had been made flesh died on the cross for our sins. If He had not been what He was then what He did would have had no value; His death would have been only that of a martyr.

Jesus' deed on the cross is all-important, but it would have had no meaning if it had not been the death of the God-Man. What He was, let me say again, made what He did all-important; it was not what He did that made Him what He was. It is so easy to misunderstand not only Dr. Tillich but also several other present-day specialists in Christian doctrine. They talk much about how Christ-centered their theology is, but we

must find out how He is the center of their thinking about Christianity. When we do this, we discover that they start with only a human being and not with one who was divine and human. For them, He rises to a unique place in the Christian scheme because of His deeds, which culminated in the cross.

The Gospel of John does not follow the pattern laid down by Dr. Tillich and some others who are leaders in the theological world today. John says: "In the beginning was the Word, and the Word was with God, and the Word was God." You will notice the term "Word" is written with a capital W and has always been thought of by the Christian Church as referring to the Second Person in the Trinity, Jesus Christ. Thus we could start off the Gospel of John in this way: "In the beginning was the Son of God, and the Son of God was with God, and The Son of God was God," or we can say, "In the beginning was Christ, and the Christ was with God, and the Christ was God." John is not satisfied to give only this first verse; he goes on to emphasize the outstanding significance which the Word has: "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (vv 2-5). All the way through these verses John is talking about the pre-existent Christ. In connection with this passage, note the words in verse 14 of this first chapter: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

What I have given you is called the prologue, or introduction, to John's Gospel—one of the greatest doctrinal passages in the New Testament. The apostle, in writing this preface, under the inspiration of God, begins, not with the cross, not with what Jesus did, but with what He was. If He had not been what He was, then all that comes later in the Gospel of John which refers to His coming death, and then the description of that death, would have been meaningless. All of

the Gospels give plenty of space to a discussion of the trial and crucifixion of Jesus; and it is always the trial and crucifixion of a Person who was more than man, who was not only the Son of Man but also the Son of God, the Person described in the majestic language of the prologue to John's Gospel (John 1:1-18).

Dr. Tillich may make the cross the center of everything, and that would be wonderful if this centrality were defined in the proper way. Mere emphasis upon the centrality of the cross can undermine the Christian religion when stated as some men are presenting it today. Watch your step—it is easy to be misled! The doctrine of the person of Christ is a part of Christian theology. No amount of emphasis on Christ and the cross can be of any value unless we bear in mind the eternal truth about the person of Christ, the fact that He was and is the Son of God as well as the Son of Man. The latter placed Him within reach of the experience of the cross, and the former made that experience worth while in the redemptive plan.

Watch your step—it is easy to be misled! Men in the past have "kissed away the deity of Jesus Christ," and some are doing it today. They praise Christ and the cross, while they undermine their significance.

—Selected from the Gospel Herald, 1951

BUSINESS, NOT VENGEANCE.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful creator" (I. Pet. 4:19).

A travelling salesman was telling a friend about the treatment received in a certain business house at the hands of a member of the establishment with whom he had come in contact. The rudeness and injustice recited stirred the listener to protest. "And you did nothing about it afterward? You let it go too easily! A fellow like that deserves to be taught a lesson!" "Yes, but — I'm not here to avenge personal wrongs, you know; I'm on business for the firm," answered the salesman.

—Selected

Historical

COUNCIL OF NICE

In the year 325 A. D. about three hundred and eighteen Bishops assembled at Nice (Nicaea) in Bithynea, for the purpose of composing the Arian Controversy. 'Let us consider (says Dr. Jortin) by what various motives these various men might be influenced; by reverence to the Emperor, or to his counsellors and favorites, his slaves and eunuchs; by the fear of offending some great prelate, who had it in his power to insult, vex and plague all the Bishops within and without his jurisdiction; by the dread of passing for Heretics, and of being calumniated, reviled, hated, anathematized, excommunicated, imprisoned, banished, fined, beggared, starved, if they refused to submit; by compliance with some active, leading and imperious spirits; by a deference to the majority; by a love of dictating and domineering, of applause and respect; by vanity and ambition; by a total ignorance of the question in debate or a total indifference about it; by private friendship, by enmity and resentment, by old prejudices, by hopes of gain, by an indolent disposition, by good-nature, by the fatigue of attending, and a desire to be at home, by the love of peace and quiet, and a hatred of contention, &c. &c.' To these considerations, which comprehend perhaps the usual motives of human action, we should add that among so many assembled, many there must have been of sincere intention and earnest piety, and certainly several well instructed in the learning of that age; and the excellence of these persons doubtless so influenced the general character of the Council, that, though unable to repress the intemperate violence of some of its members, they were sufficient to conduct it to that decision, which has now been followed by the great majority of Christians for fifteen centuries.

The Bishops began by much personal dissension, and presented to the Emperor a variety of written accusations against each other; the Emperor burnt all their

libels, and exhorted them to peace and unity. They then proceeded to examine the momentous question proposed to them. It was soon discovered that the differences, which it was intended to reconcile, might in their principle be reduced to one point, and that that point might be expressed by one word—and thus the question appears to have been speedily simplified (as indeed was necessary, that so many persons might come to one conclusion on so mysterious a subject) and reduced to this: whether the Son was, or was not, consubstantial with the Father.....Many of the leading Bishops hesitated, or even held in the first instance the negative opinion; and among them were Eusebius of Caesarea, the historian of Constantine, and Eusebius of Nicomedia, from whose hands the Emperor afterwards received baptism. The former proposed to the assembly a Creed, in which the word consubstantial (Homocousian) was omitted: but in which he anathematized every impious heresy, without particularizing any. His advice was not followed. Then arose subtle disceptations respecting the meaning of the word, 'about which some conflicted with each other, dwelling on the term and minutely dissecting it: it was like a battle fought in the dark; for neither party seemed at all to understand on what ground they vilified each other.' However, the result was perfectly conclusive; they finally decided against the Arian opinions, and established, respecting the two first persons of the Trinity, the doctrine which the Church still professes in the Nicene Creed.

Their labors being completed, the Bishops dispersed to their respective provinces—besides the solemn declaration of their opinion on a most important point of doctrine (since it established the equal divinity of the Son,) they finally set at rest the question respecting the celebration of Easter, and enacted some profitable regulations relating to Church discipline. Thus far, then, we can have no just reason to condemn the result of their meeting, or to pronounce such assemblies either pernicious or useless. The doctrine of the majority of Christendom was proclaimed by a public act, on a subject hitherto uncontroverted, and henceforward

it was reasonably considered the doctrine of the Church. And if matters had rested here, perhaps the dissentients would either have concealed their opinions, or gradually melted away into the mass of the orthodox. But Constantine thought the work of ecclesiastical legislation incomplete, until the spiritual edict was enforced by temporal penalties. Immediate exile was inflicted on those who persisted in error—and the punishment of a Heretic by a Christian Prince was defended by the same plea of rebellious contumacy, which is urged by the apologists of his Pagan predecessors to justify the execution of a Christian.

—Waddington's History of the Church.

FROM THE HEART

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Romans 6:17.

Obedience that is from the heart is the most worthwhile and the most easily rendered. No good master likes an unwilling servant, and no service that is given under constraint quite matches in fullness that which comes from a ready mind.

Laban required seven years service from Jacob for the hand of his daughter Rachel in marriage. We are told that these seven years seemed but a few days for the love he had to her. That was service from the heart.

Something of the same kind is true with regard to the service of God. For this is the love of God, that we keep his commandments; and his commandments are not grievous. I John 5:3.

This is the tangible proof of our love to God, because love exerts itself freely for the object of its devotion.

But happy is the servant who can serve from the heart, and gratified is the Master who receives such service.

—The Sword and Trumpet, 1956

FOR THE CHILDREN

Dear Children:

We hope you will enjoy the true stories that we plan to bring to you from month to month. The Bible tells us that Jesus loves children, and that is why The Pilgrim will be having a page especially for us.

First we must know that the Bible is true. The truth of the Bible has been proven many times. God has told men about things that would happen many years before they happened and they all came true.

There have been many, many brave men and women that have loved the truth of God (for God is truth) so much that they were not afraid to die for His cause. We would like to love God's Word this much.

The Bible says that Jesus is the Way, the TRUTH and the Life and that no man, woman or child can really find God without believing on Jesus who is God's only begotten son. We must respect the Bible since it is God's Word. We must love to read the Bible to find out what it says. We must believe the Bible by doing what it says we should do, because, remember, the Bible is true.

There are many places we go where people would like to tell us things that are not true. We could even learn some things in school that are untrue.

We read the Bible, learn to pray, and believe in God and Jesus Christ. In doing this we get wisdom. Wisdom simply means to be able to know what is true and what is untrue, what is good and what is bad; and what is wise opposed to that which is foolish. Wisdom may mean much more, but we can already see that it is something we need.

"Happy is the man that findeth wisdom, and the man that getteth understanding." Proverbs 3:13.

—Richard Skiles
Modesto, California

TAKE COURAGE

In the service of the Master,
Though there seems to be defeat,
Yet we know that He is watching,
And He never calls retreat.

He will guide us safely onward,
Ever walking by our side,
And is causing us to triumph,
If we just in Him abide.

So press onward, ever onward,
And He'll always stand by you;
Will not He who sees the sparrow
Also to His saints be true?

Then take courage as you labor;
Do not falter in the way;
He has gone the road before you,
And will lead to endless day.

—Selected

SAMSON (continued from back page)

special way by an angel, his slaying of the lion on the way down to Timnath, catching 300 foxes and placing torches on them to burn the Philistines fields, slaying 1000 men with the jawbone of an ass; then he prayed and the Lord brought forth water out of the jawbone for him to drink. Also he was a judge of Israel for 20 years.

—Paul Baker
Maple, Ontario

God will enable us to serve our generation.
Recall Hudson Taylor's logic: "1. There is a living God. 2. He has spoken in the Bible. 3. He means what He says. 4. He will do all He has promised. This is solid ground: all else is sinking sand."

—Selected

BIBLE CHARACTERS

SAMSON

The story of Samson found in the book of Judges is only a short account of a few chapters, but still, even among non-Bible readers, the name of Samson is known to mean unusual strength. Some commentaries describe Samson as a man who possessed marvellous physical strength but was not correspondingly morally strong.

It was a simple thing for him to carry away the heavy gates of Gaza, but he had not the moral strength to resist the influence of a Philistine woman, Delilah. By his huge strength he could slaughter the Philistines in battle, and he took delight in displaying his physical might to Delilah, but asleep in her lap he was shorn of his power and became a man of weakness.

The climax of it all was he was not aware that his strength had left him, "And he wist not that the Lord had departed from him." When the moral guards were withdrawn his secret was soon discovered. How, by trifling with sin, we unconsciously lose God only to discover the fact when a great necessity rests upon us or a great evil confronts us, and we realize we are weak as water.

It was in the prison of the Philistines under trial and affliction that his hair grew again, "For when I am weak then am I strong" (II Cor. 12:10). His strength returned.

We read then that all the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, whom they felt had delivered Samson into their hand. They called for Samson to be brought in to make them sport. Then at this high point in their party, Samson prayed in earnest to God for strength that he might be avenged of the Philistines for his eyes which they had put out. His request was granted, and he pulled the pillars down collapsing the building and killing thousands of Philistines as well as himself.

There are a few more unusual incidents that could be noted in conclusion. His birth was foretold in a

(Continued on inside of page)

THE PILGRIM

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JULY-AUGUST, 1963

NOS. 7-8

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

SANCTIFY ME

Sanctify wholly, sanctify true,
To be thine fully, all that I do;
Follow Thee truly, trustful to go,
Ever made newly, till sunset low.

Faithfully ever, follow Thy way,
Trusting the Giver; morning's bright day
Soon to be breaking over the hills,
Sleeping and waking, rapturous thrills.

Happy and cheering, on narrow road,
Helping the fearing, lifting the load;
Happy and praising, all the day long,
Thankfully raising, praising in song.

So to be living, so to be true,
Willingly giving, happy to do;
Honour my Saviour, hope to the end,
Finding His favor, Shepherd and friend.

- J. I. Cover

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"COME"

Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light. (Matt. 11:28,29)

And the Spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take of the water of life freely. (Rev. 22:17)

What a wonderful invitation and welcome we have here!

Jesus Christ, without any harsh reference to the deplorable and wretched plight of man in sin's degrading influence, offers to all who will come to him, the blessings of every promise of God fulfilled in the lives of those who will heed his call.

The hardest labor and the heaviest burdens are endured by those who keep in the ways of sin and folly; especially is it so by those who still have a desire to do better, and by comparison realize how far they have drifted away from the pure, innocent state of children under care of kind parents and happy homes. Like the prodigal son who wanted the fling and excitement of a stranger in a strange land. Bitter experience teaches that the pleasures of sin do not satisfy no more than husks—swine's food satisfies the natural appetite.

In this condition of misery and woe of the sinner, Jesus calls: "Come and I will give you rest." No great effort to leave sin, and come to Jesus, is made until the sinner is tired of sin; until the weariness and heaviness comes with almost crushing weight.

People who know the Word of God are aware of the call of Jesus to come to Him, and they may have many times refused the call. The way home is known to be available, which is a secret comfort that is held in

reserve.

Jesus proposes to give employment and enjoyment when we come to Him and realize the rest from the bondage of sin. "Take my yoke upon you and learn of me." The yoke indicates working for Jesus as we learn more and more of Him.

We also find the nature of Jesus revealed to be meek and lowly, and that when we become like Him in this, we realize the pleasant and easy walk in the valley of humility.

The Second Call (Rev. 22:17) is three fold:

First: From the Holy Spirit that enters into the very thoughts of man with the call, reproving the world of sin, righteousness, and judgment (St. John 16:8) often reminding the sinner of his miserable condition living in sin, and that "sin when it is finished, bringeth forth death." (Ja. 1:15) He also shows to man the righteousness of God revealed from faith to faith, (Rom. 1:17) and that "Every one that doeth righteousness is righteous even as he is righteous," (I John 3:7) and "He that committeth sin is of the devil." Also the Holy Spirit in His call to come reminds of judgment to come, which cannot help but bring apprehension to those in sin.

Second: "The Bride says come" because the children of God, having the wonderful experience of fellowship, service, and fulfillment of many promises of God, have the urge to follow on to the end of the way; they too, like Jesus, welcome with loving call and open arms, all who will come to Jesus.

Third: "Let him that heareth say come." Each individual who hears the homing call to come, and knows of sins forgiven and the Holy Spirit entering into their lives, bringing joy and peace to each heart. Each one wants to see those in sin accept the call; so the voices and desires of each one swell to be the grand chorus of the redeemed calling to those weary, heavy laden, discouraged and oppressed ones who are sick and tired of sin, guilt, and shame; who are hungry and thirsting after righteousness.

Listen! The call of Jesus, of his bride, of the

Holy Spirit and all those who have heard the call is a grand and glorious Call and Welcome Home. Heed this call and enter in to salvation to set the joybells of Heaven ringing when even one sinner repenteth. Jesus says, "Come for all things are now ready." The bread of life a banquet spread!

Repent, believe, and be baptized, and partake of the water of life freely. The burden of sin will drop away. The yoke of Christ will be acceptable, and so worthwhile to be working for Jesus who has worked so hard for us that the road to eternal life may be open. To refuse him that speaketh from Heaven will bar the way to eternal Life.

You need a saviour, and he wants you
To seek His favor, your journey through;
Confess your erring and evil ways,
Of sins recurring days after days.

You need the guiding and helping hand;
God's way providing the power to stand.
His shield protecting from every harm,
His grace erecting shelter from storm.

You need be going the way to rest;
You need be sowing the very best;
For time of reaping will soon be here.
The hour of sleeping is ever near.

Then come repenting, come all the way;
Your heart consenting, for mercy pray.
The Outside Stranger, oh, let Him in!
Be safe from danger, and free from sin.

No more delaying, the door may close;
Come home from straying, the tempest blows;
Set joybells ringing, hasten to come,
Angels are singing, there yet is room.

A home in Heaven, end of the way;
All sins forgive, and brightest day,
The rainbow gleaming above the Throne;
God's presence beaming over His own.

— J. I. Cover
Sonora, California

Editorial. . . .

THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE

The setting in which we find this scripture (Colossians I) seems rich and complete in its description of Christ and His position of pre-eminence. It is worth far more than many pages that I might write. This short editorial is dedicated to Jesus "in whom we have redemption through his blood even the forgiveness of sins." (Col. 1:14) I hope to call attention to some of the things Christ has done for us, and to pose some questions in regard to our devotion to Him.

Do we seriously consider the fact that Christ has bought us? We as a human race were in need of a buyer when the first man and woman disobeyed God and wandered away from Him. We as individuals were in need of a buyer when we personally transgressed His will. The price He paid was descending to a life on earth as a man from the ivory palaces of God. It was humiliation and rejection by the people who professed to be His subjects. It was terrible suffering in a way that was normally reserved for sinners and those cursed of God. The price was cruel death at the hands of those whom He had created. The price was enduring all this and coming through victorious. Yes, we are bought with a price and we are not our own. Jesus has purchased the right to claim us as His own, or reject and judge us as not worth the price He paid.

Do we give Him pre-eminence in our lives? Pre-eminent means "Eminent above others; prominent; superior, especially in excellence." It is a powerful word, and we should apply it to Jesus and not to our fellowmen. We give Him pre-eminence when we allow Him to be first in our lives and place ourselves and our own wishes in the background. Peter and the other apostles gave Him pre-eminence when they answered their accusers: "We ought to obey God rather than men." Even under threat "they ceased not to teach and preach Jesus Christ." They all rejoiced that they were counted worthy to suffer for His name. (Acts 5) Paul even said he took

pleasure in reproaches, persecutions, and distresses for Christ's sake. The martyrs down through the ages were willing to be tortured and killed giving Christ glory rather than recant and be delivered. We can give Him pre-eminence when we keep it in mind to please Him rather than to impress those around us.

So often we look only for some spectacular way to serve and honor Him. We look for something spectacular to inspire us—a stirring sermon or a special event or special revelation. These are wonderful when they come, but may not come often. Let us make our service to Christ a constant effort. Let us honor Him in our daily work and in our spare time as well as on special days. Let us look for small things to do as well as spectacular ones. "He that is faithful in that which is least, is faithful also in much. . . ." (Luke 16:10)

The cause of the Lord is the greatest one in the world. It will go on in spite of our own personal opinions or decisions. But God has given each of us a place to fill in His work. Let us fill it and give all honor and pre-eminence to our Lord Jesus Christ.

—L. C.

Do not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle.

—Phillip Brooks
Mountain Trailways

OMISSION

In our last issue in the list of members of the staff of "The Pilgrim", we should have included the name of Sister Barbara Skiles, our typist.

We appreciate the hours she spends on each issue. —Ed.

TRUE VALUES

Perhaps everyone has some sense of values, whether true or false. And everyone will, in some degree, pursue that which they consider valuable.

Satan caused Eve to believe that knowledge was more valuable than innocence. And the rich young ruler who came to Jesus had a false sense of values when he refused to give up earthly riches for heavenly treasure. To him temporal values were greater than the eternal.

Esau had the same attitude when he sold his birthright for a mess of pottage. But Moses had a different sense of values, for we are told that he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season: "Esteeming the reproach of Christ greater riches than the treasures in Egypt.

True values create obligation and responsibility. If I were to become heir to a million dollars, though but a temporal value, it would create responsibility because of the use that could be made of it. I would need help to know how to make the best use of it.

Money is but a temporal value, but it can be used to promote eternal objectives as recommended by Jesus in Luke 16:9. But there are many things, even in this life which far exceed monetary values, which even the poorest are capable of possessing such as love, friends, children, peace of mind, happiness, etc.

Jesus indicates in Matt. 16:26, that the greatest value intrusted to us is our souls, for, "What is a man profited if he shall gain the whole world and lose his own soul?

Therefore the soul is our supreme value, and, if worth more than the combined wealth of the world, why, then, are men and women so negligent about the security of their souls? And if one soul is so valuable, what tremendous values are entrusted to parents in each of their children. The poorest who have children have greater values than the richest in this world's goods. And how needful, then, to seek divine help to guide them into ways of righteousness, and to commit their souls to Jesus Christ for eternal security. —D.F.W.

WHAT IS WRONG WITH THE SCOFIELD BIBLE?

With the Scofield Bible and the Scofield Bible course receiving more prominence among us in recent years, the above question is being asked frequently. Repeatedly I have heard it stated to this effect: "We are continually hearing the Scofield Bible criticized but are not being told why." Perhaps the day in which we live has been unparalleled in history for diversified voices in ethics of religion; and, since the Bible tells us to try the spirits, we feel justified, if not called upon, to examine the Scofield theology as held forth in the footnotes of the Bible bearing his name.

The Scripture test of the Scofield Bible is the same as any other Authorized Version. The Bible contains an introduction to each Book, Book and chapter divisions, marginal references and readings, and frequently at the foot of the page his own notes endeavoring to enlighten the reader and explain difficult passages of Scripture. Some of these footnotes in particular are what we wish to call attention to at this time. We want to examine these notes by comparing spiritual things with spiritual and let "what saith the scripture" be the answer.

Let us begin with this note on the Sermon on the Mount. Matt. 5:2, note #2 he says, "...the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church." He further states that "these are found in the epistles." Here in this second assertion he perhaps unknowingly disproves the former statement, for, if the duty of the Christian is found in the Epistles, we must needs search the Epistles and see what they say about the early teachings of Jesus. Heb. 1:2: "God...hath in these last days spoken unto US (not some future people) by his Son." Heb. 2:3: "How shall we (again not some future people) escape, if we neglect so great salvation; which AT THE FIRST began to be spoken by the Lord." Heb. 12:25: "Much more shall not we escape, if we turn away from him (Jesus) that speaketh from heaven." II Thess. 1:8,9 states that Jesus Himself will take vengeance on them that obey not the Gospel. I Tim. 6:3,4: "If any man

...consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. . ." Please notice that here the Bible declares that those responsible for a condition of strife in the church are the ones who teach away the teachings of Jesus. Sometimes the blame is placed unfairly on those who hold that the teachings of Jesus in the Sermon on the Mount are basic Christian principles. In this Sermon we have the highest standard of holiness (doctrine according to godliness) ever given to man. Then there is the all-inclusive "whosoever heareth. . .and doeth" Matt. 7:24-27, at the close of the Sermon, and the solemn responsibility of the Great Commission, "Teaching them to observe all things whatsoever I have commanded you." If the "whosoever" promise of John 3:16 is all-inclusive, why should not the "whosoever" responsibility of Matt. 7:24-27 be just as all-inclusive?

The postponement theory which Scofield teaches does not fit in with the promises and prophecies concerning the sufferings and death of the Messiah. Simeon in his prophecy seemed to know something of the suffering and death of the Saviour, and John mentioned Him as the Lamb to take away sin.

It is true that Jesus told those who rejected Him that the kingdom would be taken from them and given to another people. But if the kingdom which Jesus gave to the Gentiles was not literal, how then dare we say that the kingdom taken from the Jews was literal? As a matter of fact this could not have been present church kingdom nor future literal kingdom apart from the accomplishment of Calvary which was planned before the foundation of the world.

Next notice Jude 23, note #3. In his summary on the flesh he states that "The regenerate man. . .may according to his choice walk after the flesh." Then on Matt. 25:1, note #2, he says, "Nor could our Lord say to any believer however unspiritual, 'I know you not.'" Thus he is teaching that unspiritual believers can choose to walk after the flesh and be saved. While we believe that there are sincere weak members and baby

Christians who have some degree of carnality to whom our gracious Lord will be a special Saviour, to choose to walk after the flesh is intentional disobedience to the will of Christ. Romans 8:1,13 plainly states that when believers in Christ, who have no condemnation so long as they walk not after the flesh, turn again and choose to live after the flesh, they shall die.

On note #1, I Cor. 9:37, he teaches that failure to keep the flesh in subjection may result in loss of rewards though not of salvation. On I Cor. 6:17, note #1 concerning self-judgment he teaches that "If neglected . . . the result is chastisement but never condemnation." A similar assertion is made on II Cor. 6:17, note #1. He says, "World conformity involves the loss of these (special blessings and rewards) though not of salvation," ignoring the fact that Scripture here lays down separation as a condition by which we may be received of the Father. Scripture is very plain that if we fail to keep the flesh in subjection, mortify the deeds of the body, or, if we love this present evil world, we shall perish with the world. I John 2:15-17. John is writing to saints when he says that if any man love the world the love of the Father is not in him, and that all that is of the world passeth away, but he that DOETH the will of God abideth forever.

Scofield is continually trying to give all believers the assurance of the impossibility of their relationship with Christ ever being severed. Perhaps the boldest of these assertions is found in note #4, Rev. 22:19. "The life of God in the believer is an unsevered part of life . . . in Christ Jesus." In other words, once in grace, always in grace. From I Tim. 5:12 we learn that it is possible to once have faith, and then cast it off and be damned.

He here uses the vine and branches to prove his point but completely ignores the fact that the branches that are in Him that do not bear fruit are severed from Him and cast into the fire.

Concerning election he teaches that it is certain to every believer by the "mere fact that he believes."

I Pet. 1:20, note #1. In this fractional gospel asser-

tion he completely ignores such Scriptures as Heb. 5:9: "He became the author of eternal salvation to all them that obey him." (Here the assurance of eternal security is to them that obey Him.) Also, in II Pet. 1:10 Peter lists diligent Christian living and faithfulness as that which makes our election sure. See also Rev. 22:14.

Concerning the New Covenant, he says it "is absolutely unconditional. . . no responsibility is by it committed to man." Heb. 8:8, note #2. This seems like a bold denial of the truth of Scripture and altogether unreasonable. Under this logic all would be saved, for God is not willing that any should perish, and Christ atoned for the sins of the whole world. The New Covenant presents the greatest blessings with the highest degree of responsibility ever given to man, with the greatest penalty attached for unfaithfulness. Heb. 10:28,29.

He teaches further on Heb. 8:8, note #1, that the New Covenant is without "if's" and its promises are better because they are unconditional. One wonders how any sincere Bible teacher can fail to note the catalogue of conditions and "if's" of the New Covenant. In the very book of the New Testament that deals at length with the New Covenant are found some of the most binding "if's" of the Bible. Heb. 3:6,14.

The word "unconditionally" is used again in his note on I Pet. 2:9. "In the dispensation of grace all believers are unconditionally constituted a kingdom of priests." Would not the word "unconditional", as he repeatedly uses it, bring his teaching under the awful verdict of Rev. 22:19?

It should be stated that, along with handling the Word of God deceitfully or ignoring it altogether, there is some helpful material for the student of the Word. But the teaching as a whole is the type that will help people to feel at ease in doctrinal negligence, world conformity, and revolting against church authority.

Other notes perhaps should be considered, but let the foregoing examples suffice.

- Adapted from an article in 1952 Gospel Herald

HYMN STUDY

OH FOR A THOUSAND TONGUES TO SING

O for a thousand tongues to sing

My great Redeemer's praise,

The glories of my God and King,

The triumphs of His grace!

My gracious Master and my God,

Assist me to proclaim,

To spread, through all the earth abroad,

The honours of Thy name.

Jesus, the name that charms our fears,

That bids our sorrows cease;

'Tis music in the sinner's ears,

'Tis life and health and peace.

He breaks the power of cancelled sin,

He sets the prisoners free;

His blood can make the foulest clean;

His blood avails for me.

He speaks, and, listening to His voice,

New life the dead receive;

The mournful, broken hearts rejoice,

The humble poor believe.

Hear Him, ye deaf; His praise, ye dumb,

Your loosened tongues employ;

Ye blind, behold your Saviour come,

And leap, ye lame, for joy!

This great hymn of praise to our Redeemer is a fitting one with which to start our study of Christian hymns. It is the first well-known hymn of the many written by Charles Wesley. (1707-1780). In a period of fifty years, this man wrote over six thousand hymns. Four thousand of them were printed in his day, but only about six hundred are easily found now. Almost four hundred of them are still sung.

This hymn originally contained eighteen stanzas.

The second one which we have printed her is omitted in our hymn books. It is easy to see the application of this second verse to the life of the writer. Charles and his brother John Wesley, both ministers, were leaders in a spiritual movement in protest to the extreme formalism of the Church of England of their day. They traveled and preached, though barred from the established churches, and succeeded in organizing the Methodist Church.

The Wesley's visited the Moravian settlements in Germany and learned from them their doctrine of a present repentance, a present salvation, and the duty to proclaim this to the world. Charles Wesley names May 21, 1738 as the day of his true conversion though he was ordained a minister in 1735. Exactly one year after this conversion, he wrote this hymn and titled it: "For the anniversary of one's conversion". The sentiment is thought to have been inspired by a statement by Peter Bohler, a pious Moravian, who said: "Had I a thousand tongues, I would praise Him with them all."

- L. C.

(Information from "English Hymns" and "Great Hymns of the Church".)

The Salida congregation have agreed, the Lord willing, to hold our fall love feast on November 16 and 17 of this year. A hearty invitation and welcome is extended to all the brethren and sisters and friends to attend.

- D. F. W.

THROUGH KINDLY EYES

If we could know the problem faced by others,
We'd be less prone to judge and criticize.
Dear Lord, in Thee all people are our brothers;
Help us to view them then through kindly eyes.

Selected by Martha Baker

OBITUARIES

MARY ELLEN HITCH

Mary Ellen Hitch, daughter of David and Barbara Bowman was born January 19, 1887 near Silver Lake, Indiana. She passed from this life to a better one with Christ, July 18, 1963, aged 76 years, 5 months, 29 days. She was united in marriage to William Earl Hitch at Covert, Michigan, October 26, 1907 and moved to Laverne, California at that time. In the spring of 1914 they moved to Modesto, where they resided for 45 years. In 1959, due to her husband's failing health, they moved to Sonora to be near their youngest daughter.

Her husband preceded her in death, December 5, 1960. She accepted Christ 53 years ago in July, 1910 and remained faithful to her vows until death.

She is survived by her children, Barbara Schmidt of Modesto, William Hitch of Long Barn, and Esther Cover of Sonora; two sisters: Elizabeth Howser of Salida and Cora Wright of Oakdale; four brothers: Alva Bowman of Paradise, Noah and David Bowman of Modesto, and John Bowman of Whittier; also 10 grandchildren and 14 great-grandchildren.

A service for the family was held at the Franklin and Down Funeral Home July 22, 1963 at 9:30 A.M. The 23rd Psalm was read by Bro. Paul Clark. Bro. Daniel Wolf opened the service at the Old Brethren Church at Salida, at 10:00 A.M. and Bro. Joseph Cover gave a comforting sermon on the Robes of Whiteness. "Nearer, my God to Thee" and "Oh, for the Robes of Whiteness" were sung at the Church. "It is not Death to Die", "Happy Soul thy Days are Ended", and "Child's Version of the Lord's Prayer" were sung at the graveside services officiated by Bro. Paul Clark. Burial was at Wood Colony Cemetery.

—The Family

HETTIE SKILES

Hettie Skiles, daughter of Elder Charles and Katharine (Miller) Milyard, was born October 8, 1884 near Brookville, Ohio. She was united in marriage to David A. Skiles of Rossville, Indiana on January 20, 1904. All of her married life, except two years in Oklahoma, was spent in Clinton County near Rossville, Indiana. Early in life she was baptized and was a faithful member of the Old Brethren Church until her death. She suffered a painful lingering illness of several years and, realizing her weakness, had called for the Elders and the anointing service, from which she gained much comfort. On the evening of July 8, 1963, she peacefully and quietly passed away, at the age of 78 years and 9 months. She is survived by her husband, three sons, and one daughter: Harvey of Dayton, Ohio; Silas of Flora, Indiana; Mrs. Harvey Beckner of Covington, Ohio; and Clement of Brighthurst, Indiana; one sister, Mrs. D. V. Cottrell of Arcanum, Ohio, and one brother, Alfred Milyard of Brookville, Ohio; also twelve grandchildren and eight great-grandchildren and many nieces and nephews.

Funeral services were conducted at 2:00 P.M. July 11, in the Old German Baptist Church by Brethren Elmer Brovont, Melvin Coning, and Ezra Wagoner in presence of a large congregation. Scripture used was II Cor. 5:1-10. Hymns were 390, 394, 260, 403 and 396.

— Clement Skiles

The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun, Allelujah!

The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shout of holy joy outburst, Allelujah!

—Spiritual Songs and Hymns

Historical

FROM THE NICENE COUNCIL TO THE DEATH OF CONSTANTINE

In justice, however, to the character of Constantine, we must admit, that he was animated throughout these perplexing dissensions not by any private or sectarian animosity against the Arian party, but by a sincere desire to restore peace to the Church. It was his object to correct and chastise the perversity of the Heretics, and thus to force them into communion with the great body of his Christian subjects; but he had no design or wish for their extermination. And as soon as he discovered that his severities were ineffectual; that the Arians, under the episcopal guidance of Eusebius of Nicomedia, lost little strength in Asia and even maintained the contest in Alexandria itself, and that they were not without support in his own Court and Household, he perceived the inutility of his measures, and chose rather to retrace the steps which he had taken, than to advance more deeply into the paths of persecution. He therefore recalled Eusebius in the year 330, and six years afterwards Arius himself, after presenting to the Emperor a modified profession of faith, was released from the sentence of banishment. That Heresiarch perished soon afterwards by a sudden, but probably a natural death—and so far from joining in the anathemas, which are commonly heaped upon him, we shall perform a more grateful office in bearing testimony to the purity of his moral life, and the probable sincerity of his religious opinions. Respecting the less important circumstances of his manners conversation, we shall be contented to adopt the language of a writer who has seldom treated either him or his followers with any show of candor or justice. 'Arius made use of the advantages he was master of, by art and by nature, to gain the people—which rendered him capable of nicely insinuating himself into their good opinion and affections. He was tall of stature and of a very becoming make, grave and serious in his carriage, with a certain

air of severity in his looks, which made him pass for a man of great virtue and austerity of life. Yet this severity did not discourage those who accosted him, because it was softened by an extraordinary delicacy in his features that gave lustre to his whole person, and had something in it so sweet and engaging, as was not easily to be resisted. His garb was modest, but withal neat, and such as was usually worn by those who were men of quality as well as learning. His manner of receiving people was very courteous, and very ingratiating through his agreeable way of entertaining those who came to him upon any occasion. In short, notwithstanding his mighty seriousness, and the severity and strictness of his mien, he perfectly well understood how to soothe and flatter, with all imaginable wit and address, those whom he had a mind to bring over to his opinion, and engage in his party.'

On the death of Constantine in 336 A.D. the Empire was partitioned among his sons. Constantius occupied the eastern throne, and Constantine and Constans divided that of the west. These two Princes (in compliance perhaps with the inclinations of their subjects) supported the Nicene faith in their dominions; but Constantius loudly proclaimed his adhesion to the Arian or Eusebian doctrine; and, perceiving that a numerous sect already professed it, he proceeded by every art to impose it upon the body of his people. It is admitted that Constantius possessed 'a vain and feeble mind, alike incapable of being moderated by reason or fixed by faith. Instead of reconciling the parties by the weight of his authority, he cherished and propagated by verbal disputes the differences which his vain curiosity had excited.' And it is the complaint of Ammianus, a contemporary historian, that the highways were covered, and the establishment of posts almost exhausted, by the troops of Bishops, who were perpetually hurrying from synod to synod. These measures served only to animate dissension; and the evils which it produced are more justly charged upon the Prince who inflamed, than upon the parties who blindly waged it.

In the year 350 Constans was assassinated; and soon

afterwards Rome and Italy, with a great part of the western Empire, fell into the hands of Constantius. Hitherto the Churches of the West had not been deeply agitated by the controversy, but having willingly embraced, had steadily maintained, the doctrine of Nice; but the first attention of the Emperor was directed to the disturbance of their repose and their faith.

— Waddington's History of the Church.

FAMILY QUIET TIME

That they should make them known to their children.
(Psalms 78:5)

Dr. John G. Paton, missionary to the Hebrides, used to crouch outside his father's bedroom door to hear him pray. He wrote: "If everything else in religion were by some accident blotted out, my soul would go back to those days of reality. For sixty years, my father kept up the practice of family prayer. No hurry for business or market, nor arrival of friends or guests, no trouble or sorrow, no joy or excitement ever prevented us from kneeling round the family altar, while our high priest offered himself and his children to God."

— Selected by Guy Hootman

ABOUT FUTURE ISSUES

For the remainder of the year we plan to publish only two more issues of "The Pilgrim"—one for each two-month period. Then, starting in 1964, if the Lord wills it, we plan to go back to a monthly schedule.

I want to thank all who have contributed material for publication so far, and invite every one to take part in this project. To avoid any possible offence, I might state that it isn't always possible to publish each selection the month after it is sent in. We do appreciate all contributions of original or selected material, and ask for your patience if your selection doesn't appear in print right away. —Ed.

CHILDREN'S PAGE

The earth on which we live has not always been like it is today. The Bible says, that there was a time, long ago, when there were no mountains and valleys, no rivers or oceans and no trees or flowers. There were no animals or birds, no sun, moon or stars and not even any boys or girls. What a dark, cold, lonesome place this must have been.

The Bible says that before all of this, Jesus was in glory with God, for God has no beginning and no end.

Since God is a God of love and loves to love and be loved, He naturally had lovely plans for this big, dark, lonesome place. Now the Bible says that whenever God has plans, all He has to do is say so and his plans become a real thing. GOD IS SO POWERFUL!

The Bible says that God looked out over this deep darkness that had no form and said, "Let there be light." And don't you know there was light immediately. God is light and Him is no darkness at all. So since God was going to work here, the darkness had to go.

The next five days were busy days indeed for God. Everything that we see and enjoy was made by God, with Jesus at his side. This lovely place with its gentle animals was now ready for God's first family. God's loving hands formed a man out of the dust of the ground. He gently leaned over and softly breathed into the man's face and, behold, the man was now alive! The first living soul on the new earth. God made a beautiful woman to be Adam's wife and there were many children.

God was very pleased because now he had made a creature that could love and worship Him. He had much good for them to enjoy if they would only choose to listen and obey Him. We are little different than Adam. God loves all men and has prepared wonderful things for all who love him. . . Read Genesis I.

1. What were the two great lights that God created on the fourth day?
2. What did God create that looked like God Himself?
- e. What day did God create Heaven?
4. Which did God create first, trees or birds?

—R.S.

BIBLE CHARACTERS

RUTH

As we come upon this character of the Old Testament, it seems to us that it is rather a different character.

The "book" of Ruth seems to be full of good deeds by Ruth towards Naomi, her mother-in-law.

It also seems as though Ruth, when once was attached to Naomi, they were almost an inseparable pair, especially after the death of "Mahlon" and "Chilion", the husbands of Ruth and Orpah. It seems rather strange that Ruth was so willing to leave her home and possibly all her relatives and friends in the land of Moab to go with Naomi to the land of Judah where she (Ruth) was a stranger. We also see a lesson for everyone in the faithfulness of Ruth towards Naomi in the reply to Naomi's suggestion that they should return to their own mother. Ruth replied, "Intreat me not to leave thee or to return from following after thee; for whither thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."

So Ruth, after only knowing Naomi for possibly not more than ten or twelve years, insisted on returning with her to the land of Judah, to Bethlehem, where she supported Naomi by gleaning the barley fields of Boaz who later took Ruth to be his wife.

Some writers have it that this was the beginning of "the" family within the nation that God had started with Abraham for the purpose of bringing a "Saviour" into the world.

Further study shows that Ruth was the great-grandmother of King David. Also it is said that today in Bethlehem there is a room which is said to be where Jesus was born, and this room also was the home of David and before that, Boaz and Ruth. So we see if that saying is true, that the "Messianic Family" was started in the same room that 1100 years later Christ Himself was born.

—Roger Skiles
Wakarusa, Indiana

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NOS. 9-10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

From prayer that asks that I may be
Sheltered from winds that beat on me,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings.
(Not thus are spirits fortified,
Not this way went the Crucified.)
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way.
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire.
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.

--From Mountain
Trailways

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THE PROMISES OF GOD CONDITIONAL OR UNCONDITIONAL

Although some of the promises of God are said to be "unconditional" because no conditions were mentioned at the time the promise was made, we believe a careful of the history of God's dealings with man, as recorded throughout the Bible, will show that all of His promises are on condition of a faithful response of the individual subjects of the promise, whether or not conditions are mentioned when the promise is made.

The very sovereignty of God makes this imperative; otherwise the order of obligation would be reversed and God could become obligated to man to fulfill a promise on conditions which were never intended and even contrary to the divine will and purpose.

The Biblical incident which is most cited to support the "unconditional" view, is that of Genesis 12th and 15th chapters, where God promised Abraham that his "seed" should become numerous as the stars of heaven, and should inherit the Caanan land. No conditions were mentioned when the promise was made, but when it was finally confirmed by an oath (possibly 40 years after) the word "because" is used as a condition for the confirmation which clearly indicates that it included the condition of faithful obedience by Abraham. For, after he had offered his son Isaac, in obedience to God's commandment, then it was said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. . . By myself have I sworn, saith the Lord, for BECAUSE THOU HAST DONE THIS THING. . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven. . . and in thy seed shall all the nations of the earth be blessed; BECAUSE THOU HAST OBEYED MY VOICE." Gen. 22: 12-18.

From the manner in which this promise is often cited as "unconditional", one might suppose that it was a

one act commitment by God to Abraham without further obligation on his part, instead of the continuing covenant relationship that it was which bound Abraham to God in faithful obedience for the rest of his life.

But two further circumstances makes such a view untenable: In Chapter 17 (fifteen years after Abraham was pronounced righteous, because he believed God, the condition of circumcision was as a condition in order for any of the descendants of Abraham to share in the promised inheritance. Gen. 17: 9-14. And it was still many years later that Abraham's faith was tried concerning his son Isaac. Thus conditions were both added and implied.

In Heb. 6 it is said that God made the promise "immutable" by an oath. Which means that it would not be changed or revoked, but no place is it ever said to be "unconditional." But, rather, the "immutable" promise can be, and was, and will be, fulfilled on conditions consistent with the divine will and purpose. And it is the conditions which determine who shall qualify as subjects of the promise.

Thus the 600,000 descendants of Abraham in Egypt had the promise of inheriting the Caanan land, but because they became disobedient and violated the conditions of the promise, all but two of them were disinherited and never entered the promised land.

Numbers 14 clearly demonstrates the principle of God's prerogative to invoke conditions at any time and to disqualify any subjects of the promise who may become unfaithful and refuse to obey his voice.

"Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones which ye said should be a prey, them will I bring in. . . After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, AND YE SHALL KNOW MY BREACH OF PROMISE. Num. 14:30-34.

Therefore, in Heb. 4, it is said that "they to whom it was FIRST PREACHED entered not in because of unbelief."

God raised up another "seed" (the children of those who failed to qualify) and they entered the land. The promise was fulfilled, but it was on conditions which determined who should be accounted as the "seed."

I Samuel 2:30 further demonstrates how God may even revoke his decree on conditions of unfaithfulness on mans part; For in the case of Eli he said, "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father should walk before me forever: BUT NOW THE LORD SAITH, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."

Also in Ezk. 33: 13-16 it is said, "When I shall say to the righteous that he shall surely live. If he trust in his own righteousness and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it. Again, when I say unto the wicked, Thou shalt surely die. If he turn from his sin, and do that which is lawful and right. . . he shall surely live, he shall not die." We wish yet to cite Jeremiah 18 in support of this principle: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation and a kingdom to pluck up, and to pull down, and to destroy it; If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and a kingdom, to build and to plant it, If it do evil in my sight, that it obey not my voice, the I will repent of the good wherewith I said I would benefit them." Jer. 18: 6-10.

Not only was there a promised blessing through the seed of Abraham, but the seed itself was a promised seed which the apostle Paul calls the "children of promise" in his epistles to the Romans and Galatians. But who may be accounted as the subjects and heirs of this promise is on conditions of faith in Jesus Christ, the singular seed of Abraham. Gal. 3: 16; Rom. 9: 8.

When John the Baptist began his ministry, he contemplated the false security which the Jews might claim in their ancestry and warned them, "Think not to say within yourselves we have Abraham to father: for I say unto you that God IS ABLE of these stones to raise up seed unto Abraham."

In the New Testament, the doctrine of imputed righteousness (Romans 4), the "free gift" passages in Romans 6: 23 and Ephesians 2:8, the "predestination" and "assurance" passages in Romans 8: 28-39, and the grace passages of Ephesians 2: 5-8, are claimed by some as ground for "unconditional salvation." That is, By the grace of God, salvation is offered as a "free gift" which may be "accepted" by the sinner upon a personal confession of faith in Jesus Christ. And no conditions regarding any subsequent attitudes or conduct of the subject can be invoked or interposed which could change his position in relation to salvation.

Again, if this were true, the order of obligation would be reversed. God would be infinitely obligated while the sinner would be unobligated. Again, the sovereignty of God precludes such a view. Nor does the spirit or letter of the New Testament support this view. God cannot be compromised into a position where he must do what he has not purposed.

The texts alluded to above are mostly from the epistles of the apostle Paul, who himself said in I Cor. 9: 27, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away."

The message to each of the Churches of Asia contained conditions which may not have been stated when they were founded, but which became necessary because of the condition into which they had fallen, and by the authority of the risen Lord Jesus Christ was needful for them to comply with, or have their "candlestick removed out of its place!" —D.F.W.

WATCHMAN WHAT OF THE NIGHT? ISAIAH 21:11

In Romans 13:12 we read, "The night is far spent, the day is at hand." Evidently signifying the time of Satan's liberty to go to and fro in the earth and walking up and down in it. But Satan's rule and time of activity is limited, for God will finally bring him into everlasting destruction from the presence of the Lord and from the glory of his power, after which the fullness of God's glory will be eternally upon his born again and obedient children.

It is said of this earthly night that, "Darkness shall cover the earth, and gross darkness the people," for they will evidently love darkness rather than light because their deeds are evil. But what blessed assurance that our Lord Jesus came to earth, suffered and died to give us the light of life, so that we need not be in darkness, or that day should overtake us as a thief.

To be turned from darkness to light is vividly illustrated in the life of the Apostle Paul, for after his transition, almost his entire mission is expressed in verse 18 of Acts, 26: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." How unwise, how sad, how terrible is the plight of those who choose to remain in Satan's darkness during the brief time of life on earth, and fail to inherit the Eternal Day, the inheritance that is undefiled, and that fadeth not away.

"Watchman what of the night?" Do we love darkness rather than light? Is it our delight to tread that narrow path that leads to LIFE? Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. It has been said, "The darkest hour is just before dawn." May we not now be in that dark hour, soon to view the glorious dawn when Christ will be king of kings and Lord of Lords, and the oft repeated prayer, "Thy will be done

in earth as it is in Heaven," will have come in its fullness. No more sorrow, no more bereavement by the hand of death, but joy unspeakable and full of glory.

—David A. Skiles

Rossville, Indiana

EDITORIAL. . .

In the year 1063 B.C., the armies of Israel faced a great challenge. The Phillistines were encamped across the valley, and battles and skirmishes seemed to give neither side the advantage. But the worst challenge was from that huge Goliath. For forty days, morning and evening, he had been taunting Saul's warriors to send a man to fight alone with him. Fear was in the heart of every soldier of Israel. There seemed to be no solution until David, a boy too young for battle, appeared on the scene. He heard the challenge of the giant and was unafraid. "Who is this uncircumcised Phillistine, that he should defy the armies of the living God?" When reproved by his brother he answered; "What have I now done? Is there not a cause?" David was sent for by King Saul and gained permission to fight Goliath. By his faith in God, he was able to slay this gaint when men much stronger and better equipped were helpless because of fear. His weapon was only a sling and some smooth stones, but it was enough when God was for him. He was protected by the shield of faith.

Can we not take a lesson from the courage and faith of this young man? Can we not see the Church in a condition somewhat similar today? There are forces—giant forces—surrounding us that are shouting challenges to God's people. They defy those who serve and trust God. This is not a physical challenge of a single champion. But the charges are being made. Men who profess to "know" are challenging the truth of God's word, the authority of Christ, the necessity of being subject to God. These men are armed with scientific knowledge, involved theories, and deep resonings. They point to

failures of the churches, and "successful" lives without God. They claim that religion, including Christianity, originates only in the minds of men and has evolved—as they claim man has evolved—through the years.

We cannot match their learning or reasoning, perhaps. David could not wear Saul's armor or use his sword. But David had effective armor and weapons, and they are available to us. First we need faith in God and belief that His cause will triumph. We need personal devotion to the cause of Christ. In the words of David, "Is there not a cause?" Don't we have a cause today even greater than the one the armies of Israel had in Saul's time? We need the whole armor described in Ephesians 6. We also need a weapon, the sword of the Spirit, which is the word of God. (Ephesians 6:17) I wish we could all be as skilled in the use of this weapon as David was with his sling. Then God could use us more in this great war.

Why should we be concerned with these issues? We need only to look around us to see the results of disregarding the challenge. Men whose parents and grandparents were perhaps active in the stricter and more fundamental churches of earlier days, are yielding to these educated unbelievers. It is so much easier to agree and go along with it. But when we do, we have lost the battle to the giant. It means great defeat because of those who are watching us and depending on us.

On the other hand, if we can be victorious in our modern-day struggles, what encouragement it is to our fellow-soldiers! When David slew Goliath, the whole army of Israel took heart, and there was a great defeat of the Phillistine host.

Dear readers, let us take courage from the examples we have. Let us ask God for the kind of faith that will meet the challenges we face today. And if any who read this have not taken up arms for the cause of Christ, don't delay. I'm sure the war is hotter and more advanced than we realize.

—L. C.

For "The Pilgrim":

As a sufferer among others, we again are made conscious of our mortality; this time by the death of my last living brother, John, the seventh born to Joseph I. and Eliza S. Cover. Death first visited our dwelling together October 28, 1839, claiming Father of a family of eight children. Down through the seventy-four intervening years, "The Reaper" made visitations and took away his claim. It is certain he will return again for his prey. Then we may learn the meaning of these words by "Kelly":

When we pass through yonder river,

When we reach the farther shore,

There's an end of war forever;

We shall see our foes no more.

All our conflict there shall cease,

Followed by eternal peace.

Death has ever disturbed the tranquility of the family home-life leaving the burning questions: Will we meet again? When shall we meet again? Where shall we meet again? and Shall we know each other there?

The following article, "Shall we know Our Friends in Heaven?", by Eld. James Quinter, editor of "The Gospel Visitor", A.D. 1858, is submitted to our beloved editor of "The Pilgrim". We trust Eld. Quinter's writing may quiet our many wonderings of the redeemed departed spirits.

-Christie R. Cover

SHALL WE KNOW OUR FRIENDS IN HEAVEN?

Our views upon the recognition of the blessed in heaven have been desired, and we shall endeavor to give them. It is not at all surprising that the question at the head of this article should come up in all reflecting minds when yielding up to death and the grave those for whom an affection sanctified by Christianity was felt. It is a subject of intense interest, and the pursuit of intelligence to enable us to answer the question satisfactorily, is an agreeable one, especially if we have encouragement, to hope for an affirmative

answer. It is a subject so closely connected in our minds with our highest ideas of future happiness, that if there are satisfactory grounds upon which to hope for the future recognition of our friends in heaven, it is one of the most fruitful sources of anticipated enjoyment in the heavenly world.

I. Indeed it will be found exceedingly difficult for us to form a conception of a perfect state of happiness in the future world, if we exclude the recognition of loved ones. For the greatest source of our happiness on earth next to our communion "with the Father, and with his Son Jesus Christ," is sanctified friendship. And however exalted our views of heavenly felicity may be from the prospect of beholding the glory of God, and of dwelling forever in his presence, they must be in a measure imperfect if we exclude the recognition of Patriarchs, Prophets, Apostles, Martyrs and dear Christian friends whom we have known, loved, and enjoyed on earth, and conceive of the inhabitants of heaven as being strangers to us. Then according to our conceptions of the happiness of the saints in heaven, the recognition of those we have known on earth, and whom we have loved, and with whom we have mingled together in Christian society, is necessary for the perfection of our future happiness, since the friendships and associations formed on earth, and which are so intimately interwoven with all our thoughts and feelings, seem to be required by the laws of our constitution to enhance our enjoyments to the highest degree.

II. Paul declares that "Charity never faileth." And we think that an application of this truth to the question under consideration, bears strongly in favor of the idea that we shall recognize our friends in heaven. Love is the basis of all social happiness. "Love is the fulfilling of the law;"—supreme love to God, and love to our fellow creatures. This love is a part, and a very important part, of the Christian's being. And as such, it will most unquestionably exist in heaven. But must not knowledge accompany or, rather, precede love? Is not a knowledge of the amiable character of God, the foundation of the love we have to Him?

And from this mode of reasoning, we infer that we shall know each other in heaven. For we cannot see how we can love each other there if there is no recognition of friends. New friendships must be formed in heaven, or a renewal there of those which had previously existed on earth, before love can intelligently be exercised towards one another. And in either case we shall know each other in our heavenly home.

III. Another consideration favoring the idea that we shall know each other in heaven, is drawn from the nature of the mind. It is evident that memory will continue in another life. None of the faculties of the mind will be destroyed in heaven; on the contrary, they will be more fully developed, and their capacities enlarged. If then memory, that remarkable faculty of the mind by which it has a knowledge of what it had formerly perceived, felt, or thought continues to exist in heaven, and if we believe there will be social intercourse among the redeemed, and a communication of ideas from one to another, and we presume these will be readily admitted, then the inference that there will be a recognition of friends, seems legitimately drawn from the premises. That memory will exist in the future world and be active is evident from Abraham's address to the rich man: "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." He also remembered his five brethren in his father's house. It is true, the rich man was not in heaven, but in torment. But if he was in torment, and remembered things that had occurred on earth, can we doubt that the Redeemed in heaven will possess the faculty of memory? We say again, in the indestructibility of the faculties of the mind, affords strong proof of future recognition.

IV. Another proof in favor of an affirmative answer to the question we are discussing may be drawn from the general sentiments of mankind. The doctrine of a future recognition has been held by the ancients and the moderns, by heathens and Christians. It was a doctrine many of the Christian Fathers loved to dwell upon. And

though the doctrine of a future recognition has been general, it has been the strongest where the power of Christianity has been most exerted. The Holy Spirit sanctified and increases our affections for worthy objects. And what doctrine has given more comfort to the bereaved, than the blessed hope of meeting again, and of recognizing those that death has taken away, in the heavenly world? How often has the question, "Do you think we shall know our friends in heaven?" been anxiously asked by the bereaved mourner, of the spiritual comforter? And, no doubt, a strong desire to receive an affirmative answer, has prompted the question. If then a desire to recognize our friends in heaven is strong and common; and if it seems to grow stronger as holiness increases or as more of the Holy Spirit is enjoyed; and if the hope of such a recognition is one of the greatest sources of comfort to the bereaved, then are not the considerations we have advanced strong presumptive evidence of a future and heavenly recognition? And in the absence of any Scripture to sustain the doctrine (supposing there would be no Scripture to oppose it) such proofs as we have given are sufficient to sustain the doctrine of a future recognition. But this doctrine can be sustained by a still stronger chain of evidence afforded by Scriptures and to that we shall now appeal.

V. Although the teachings of the Scriptures upon the subject under consideration, are not as full and explicit as they are upon some other doctrines, yet we find many allusions and observations which have a strong bearing upon the question. And as it is a subject that is merely alluded to, and not made a special subject of discussion by Christ and the apostles, we may infer that it was classed among those truths which the human mind with but few exceptions, is ready at once to receive, without numerous arguments or formal demonstrations. Such are the doctrines of the existence of a God and the immortality of the soul. There are no elaborate arguments used in the Scriptures to prove these doctrines true. They are alluded to as great and practical truths which could not with any

propriety be called in question. So the question under discussion may be regarded. We have many allusions to it which cannot well be misunderstood, and which afford us ground for inferential proof of a very satisfactory character. Some of these we shall examine.

1. We shall notice some proofs of heavenly recognition found in the Old Testament. The case of David may be referred to, as affording proof. He had sinned, and as a chastisement God threatened to take away his child: "The child that is born unto thee shall surely die." The thought of losing his child was very afflicting to David. He "therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." According to Nathan's words the child died. "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat." His servants were surprised at his cheerfulness. But his hope was the ground of it. And what was his hope? "I shall go to him." This sweet thought gave him great comfort. And what does it imply? Does it merely imply that David would in time die, and that his body would be laid in the grave by that of his child? What comfort could such a reflection give? And indeed, the body of his child had not yet been taken away from him. Could his language have implied any thing else, than that he anticipated the welcome time when his own conscious spirit should go to that of his child in the heavenly world, and that he there should recognize it as an object of his parental affection? "I shall go to him." This hope allayed his grief, and reconciled him to his temporary separation from his child. And why should it not? O how consoling the thought that the closed coffin and filled grave will not forever conceal from our view those that we have loved on earth.

In the 14th chapter of Isaiah we have an interesting description given of the down-fall of the King of Babylon, and the impression his death produced in the place

of departed spirits. "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee; even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." The word "Sheol" in the Hebrew here translated "hell", like "Hades" in the Greek, represents the condition of the dead in general, both of the good and bad. The context must help us to decide whether the state of the holy or wicked is referred to. In the above passage, it is evident the wicked are alluded to. And they are represented as being moved at the approach of the king of Babylon. They evidently knew him, for they reproach him as weak and fallen. This reception of the king of Babylon into the regions of the dead, which is here described, plainly shows that separate souls have acquaintance and converse with each other. And does not this passage clearly prove that the prophets believed in future recognition? The fact that reference is made in the above passage to the wicked, does not detract from our argument. For if the king of Babylon, when he entered hell, was recognized by wicked tyrants who had previously entered those gloomy regions of the dead, will not the saint, when he enters heaven, be recognized by those who had known him on earth?

2. From the teachings of Christ the doctrine of future recognition is to be plainly inferred. He said to the Jews. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you

...yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. Luke 13:28,29. Here the Savior wished to impress upon the minds of the unbelieving Jews, the consequences which they should reap if they continued in unbelief. And as they professed great friendship and regard for Abraham, Isaac, Jacob, and the prophets, to see these happy in the kingdom of God, while they themselves were thrust out—deprived of the social intercourse with those whom they so highly esteemed, must render them miserable indeed, if only the negative cause of their misery is taken into consideration. And does not the Savior's language imply that those Jews who should be thrust out of the kingdom of God, would know Abraham, Isaac, Jacob, and the prophets? Certainly it does. If then those who are thrust out, will recognize those within the kingdom of God, shall not those within recognize each other? We must believe they will.

(To be concluded next issue)

If you have never believed Him (Jesus) before, believe Him now. No matter who you are or where you are or what you are, He loves you. He came to seek you and He wants to save you from the futility of a life without God and from the tragedy of a death without God. Jesus longs to give you this salvation. You may deny it, but you cannot change it.

Please remember that, all you who may have rejected Him—may have refused Him—time after time, He has not rejected you. He loves you just the same. But there will come a time when it will be too late to pray, when you will have received His invitation for the last time, when you will have rejected this great, loving Saviour for the last time, and then there will be nothing in earth or heaven that can help you. But now, today, He is waiting at your heart's door. Please don't turn Him away.

—Extracted from an article by
Lorie C. Gooding in the Gospel Herald

HYMN STUDY

GUIDE ME, O THOU GREAT JEHOVAH!

Guide me, O Thou great Jehovah!

Pilgrim through this barren land;

I am weak, but Thou art mighty;

Hold me with Thy powerful hand,

Bread of heaven! bread of heaven!

Feed me now and evermore!

Open now the crystal fountain,

Whence the healing streams do flow;

Let the fiery cloudy pillar

Lead me all my journey through.

Strong Deliverer! strong Deliverer!

Be Thou still my strength and shield!

When I tread the verge of Jordan,

Bid my anxious fears subside;

Death of death, and hell's destruction,

Land me safe on Canaan's side.

Songs of praises, songs of praises.

I will ever give to Thee.

This great hymn had its origin in Wales about 1760 during the revival in that country similar to the one the Wesleys started in England. The writer, William Williams, was born near Llandovery, Wales in 1717. He started on a career in medicine, but changed to preparing for the ministry when he was converted by the preaching of Howell Harris, an associate of the Wesleys. He was ordained a deacon in the English Church and preached in two small churches. But he was not accepted for full ordination because of his association with the Methodists. He wrote this hymn when he was 43 years old, soon after he left the English Church and started the great work of helping to bring about the great Welsh revival.

It is easy to imagine his situation as he wrote this wonderful plea for guidance. He had turned his back on

the state church. He now must leave what was familiar to him and launch out into unknown but greater experiences. His future, he no doubt realized, depended so much on God's guidance. He wrote many hymns and also travelled all over Wales preaching God's Word in places which before had known only formalism without power.

"Guide Me O Thou Great Jehovah" has been sung to a number of tunes and originally had four stanzas. It was written in the Welsh language and translated to English 1772, probably by the author. It was printed in a collection of hymns called "Gloria in Excelsis".

This hymn has been a great blessing to Christians through the years. I can personally testify that it is one of my favorites and has likely been a greater blessing to me than any other hymn. —L. C.

(Information from "English Hymns" and "Great Hymns of the Church".)

Although as chaff the past appears,
And lost those locust-eaten years,
God can in mercy give them back,
And well supply the peace they lack.

He'll fill so full your latter days
With willing service, prayer and praise,
And at the close of life give more,
And thus those wasted years restore.

—Guy Hootman
Modesto, California

The Salida congregation have agreed, the Lord willing, to hold our fall love feast on November 16 and 17 of this year. A hearty invitation and welcome is extended to all the brethren and sisters and friends to attend.

—D. F. W.

RESTING

In the shadowland of resting,
Where the living waters flow;
Where no fear nor woe molesting,
Where no winds in fury blow.

Where the faithful of all ages
Sleep together by His grace;
Written on eternal pages,
Title to this resting place.

Lulled to rest by Angel singing;
Guarding faithfully they keep;
Others, loved ones bearing, bringing,
More to share this restful sleep.

Comforting the earthworn weary
Travelers whose steps are slow;
See the Angel forms so cheery,
As they swiftly come and go.

Oh! to rest in Jesus sleeping,
As a child to slumber goes,
In the land of no more weeping,
Where the gentle zephyr blows.

And the blissful hour of going
To complete the living on,
On to joys forever flowing,
To eternal morning's dawn.

Come to Paradise reposing,
Meet the loved ones over there;
Gate of death upon us closing,
Opens to those mansions fair.

— In memory of Mary Hitch
J. I. Cover

necessary, that these sacred assemblies should be confined to one fixed place, in which the books, tables, and desks, required in divine service, might be constantly kept, and the dangers avoided, which, in those perilous times, attended their transportation from one place to another. And then, probably, the places of meeting, that had formerly belonged to private persons, became the property of the whole Christian community. These few remarks are, in my opinion, sufficient to determine that question, which has been so long and so tediously debated, viz. whether the first Christians had churches or not? Since if any are pleased to give the name of "church" to a house or the part of a house, which, though appointed as the place of religious worship, was neither separated from common use, nor considered as holy in the opinion of the people, it will be readily granted that the most ancient Christians had churches.

In these assemblies the holy scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expression of zeal and charity. If any declared themselves extraordinarily animated by the Holy Spirit, they were permitted to explain successively the divine will, while the other prophets who were present, decided how much weight and authority was to be attributed to what they said. The prayers, which made a considerable part of the public worship, came in at the conclusion of these discourses, and were repeated by the people after the bishop or presbyter, who presided in the service. To these were added certain hymns, which, were sung, not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's supper, and the feasts of charity. Such were the essential parts of divine worship, which were observed in all Christian churches, though perhaps the method and order in which they were performed, were not the same in all.

The prayers of the first Christians were followed

by oblations of bread, wine, and other things; and hence both the ministers of the church, and the poor, derived their subsistence. Every Christian, who was in an opulent conditon, and indeed every one, according to their circumstances, brought with them their gifts, and offered them, as it were, unto the Lord. Of the bread and wine, presented in these offerings, such a quantity was separated from the rest, as was required in the administration of the Lord's supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented by saying "Amen". The holy supper was distributed by the deacons; and this sacred institution was followed by sober repasts, which, from the excellent end they were designed to promote, were called "agape", or "feasts of charity". Many attempts have been made to fix precisely the nature of these social feasts. But here it must be again considered, that the rites and customs of the primitive Christians were very different in different countries, and that consequently these feasts, like other institutions, were not every where celebrated in the same manner. This is the true and only way of explaining all the difficulties that can arise upon this subject.

The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font. At first it was usual for all who laboured in the propagation of the gospel, to be present at that solemn ceremony; and it was also customary, that the converts should be baptized and received into the church by those under whose ministry they had embraced the Christian doctrine. But this custom was soon changed. When the Christian churches were well established, and governed by a system of fixed laws, then the right of baptizing the Christian converts was vested in the bishop alone. This right, indeed, he conferred upon the presbyters and "chorepiscopi", or country bishops, when the bounds of the church were still fur-

by oblations of bread, wine, and other things; and hence both the ministers of the church, and the poor, derived their subsistence. Every Christian, who was in an opulent conditon, and indeed every one, according to their circumstances, brought with them their gifts, and offered them, as it were, unto the Lord. Of the bread and wine, presented in these offerings, such a quantity was separated from the rest, as was required in the administration of the Lord's supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented by saying "Amen". The holy supper was distributed by the deacons; and this sacred institution was followed by sober repasts, which, from the excellent end they were designed to promote, were called "agape", or "feasts of charity". Many attempts have been made to fix precisely the nature of these social feasts. But here it must be again considered, that the rites and customs of the primitive Christians were very different in different countries, and that consequently these feasts, like other institutions, were not every where celebrated in the same manner. This is the true and only way of explaining all the difficulties that can arise upon this subject.

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ther enlarged, reserving however to himself, the confirmation of the baptism, which was administered by a presbyter. There were, doubtless, several circumstantial rites and ceremonies observed in the administration of this sacrament, for the sake of order and decency. Of these, however, it is not easy, nor perhaps possible, to give a certain or satisfactory account; since, upon this subject, we are too much exposed to the illusion, which arises from confounding the customs of the primitive times with those of succeeding ages.

—Mosheim's Ecclesiastical History

FOR EACH A TASK

Some must go out and lead the world:

A prophet's work have they.

Some in obscurity must toil.

Some only watch and pray.

Some spend their days with friendly crowds,

But some must work alone;

For some must build the monuments,

And some must cut the stone.

And some must follow, others lead;

Some merely stand and wait.

But they who best fulfill their task

Shall be accounted great.

For some must build the towers high,

And some the mortar mix.

(If you will build the temple, friend,

Then I will make the bricks.)

—By Lorie C. Gooding

(selected)

Lamps do not talk, but they shine. A light house sounds no drums, but far over the water its friendly spark is seen. So let your actions reveal your light. Let your conduct illustrate the sermon of your life.

—Spurgeon

CHILDREN'S PAGE

"THE FALL"

God planted a beautiful garden in a place called Eden. This garden was to be the home of the first family ever to live on this earth. No doubt the garden had the most beautiful plants, brooks and water falls of any place on earth.

God wanted everyone in His family to be happy in His beautiful world. He knew that if everyone did as God wished, then people would be happy. If men and women did as they pleased, they could not expect to have such a good life. But most of all God let the members of His family choose for themselves, whether they would follow God or go their own way.

In the very center of the Garden God planted two very different trees. The trees were beautiful. They had fruit which looked very delicious. God told Adam and Eve that they could eat the fruit of the tree of Life, and live on and on forever. However God told them not to eat the fruit of the other tree, the Tree of Knowledge of Good and Evil, for if they did they would surely die. Now Adam and Eve knew nothing about sin. They knew God personally, for the Bible says that they walked and talked with Him.

God allowed Satan, or the devil, to be in the garden also. Of course, the devil didn't want to look like the devil, since everyone would know him. So he decided to look like a snake. He is a deceiver. The devil told Eve she would not die if she ate the forbidden fruit. This was a lie. Sadly enough Adam and Eve disobeyed God and ate some of the fruit. Now they knew what sin was. God still loved them and was very sad about their mistake. He told them that he would send a saviour into the world. And that this saviour would be able to take away sin.

Adam and Eve had to choose. Everyone of us has to choose between right and wrong. Adam and Eve made a wrong choice and had to be punished. We can choose this very minute to be children of God and be saved.

—R.S.

BIBLE CHARACTERS

STEPHEN

His Greek name would indicate that he was a Hellenist which is a Greek-speaking Jew; which was one reason the Jews were against him, because he was a man of great faith. (Acts 6:8)

He is first mentioned with his appointment as one of seven deacons of the church of Jerusalem. (Acts 6:5) The foreign Jews were the ones that rose up against Stephen. They charged him with blasphemy, which is recorded in Acts 6:11-14. Those who testified against him were false witnesses. (Acts 6:13) When he said that he saw Christ, they rushed upon him to put him to death.

Stephen was the first Christian martyr. His trial and death is recorded in Acts 8. We see in that chapter that he was a man of faith.

In Acts 8:56, after they had started to punish him, he said, "Behold, I see the heavens opened, and the son of man standing on the right hand of God."

v.57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

v.58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

v.59 And they stoned Stephen, calling upon God and saying Lord Jesus receive my spirit.

v. 60 And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this he fell asleep.

This last verse refers us to the 5th chapter of Matthew of Christ's sermon on the mount—that we should love our enemies, which I think Stephen did as Christ did when He hung on the cross.

So we can see that Stephen was a man of faith.

—Gerald Martin
Elkhart, Indiana

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NOS. 11-12

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

NO ROOM IN THE INN.

There was no room, no room in the inn,
Though the journey was long and the night was far spent,
No room, although angels were waiting in Heaven,
To tell to the world of the Blessed advent.

No room in the inn; they were too poor and lowly,
And the inn was meant for the rich and the gay,
But the shepherds who used the earth for a pillow,
Rejoiced with the angels, on that first Christmas day.

No room for the Saviour, E'en when a new baby,
And down through the ages it still was the same,
But did man ever think when they coolly reject Him,
What if our Saviour had never been born?

No room in the inn; born in Bethlehem's manger,
No pomp, but a star to herald His birth,
But what, O what would be the world's sorrow,
If God had not sent His Son to the earth.

No room in the inn; In this day's celebrations
Make sure there is room and to spare for our Lord,
For if He had not come there would be no Christmas,
No light and no hope in this sin darkened world.

—Annie Baker

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THE PLEDGE OF LOVE

FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE. (St. John 3:16)

The pledge of love, God's gift to man: the unspeakable gift, was bestowed upon man in the form of a pure, innocent little boy; born in a stable, wrapped in swaddling clothes, and laid in a manger, and lo: "A multitude of the Heavenly Hosts praising God and saying, Glory to God in the highest; and on earth peace and good will toward man."

The lowly shepherds who beheld the angels praising God, came in haste to see and worship this precious Gift as did also the wise men and kings of the east.

King Herod trembled upon his throne because of Him, and then, in slaying the little innocent children in his vain attempt to destroy this precious Gift, placed a dark blot upon his guilty soul.

As Jesus grew older, wise men of the temple were astonished at His words of wisdom and ability to answer all their hard questions and to ask questions they could not answer, and so the while increasing in wisdom and stature and in favor with God and man.

The royal herald, John the Baptist, announced His coming to the people and exhorted them to be ready for Him by repenting and being baptized for the remission of their sins.

On beholding Jesus approaching him by the river Jordan, John says, "Behold the Lamb of God which taketh away the sin of the world." When He was baptized by John in Jordan, our Heavenly Father approved of His precious Gift by saying, "This is my beloved Son, in whom I am well pleased." And the Holy Spirit of God that had descended upon Him, accompanied Him all the way through His life upon earth.

And so this Pledge of Love began His mission by doing good to the people who needed His divine aid for their diseased bodies and sinsick souls—a happier life

and pointing to the life to come with that assurance and knowledge of Him who knew the answers to all their questions—the remedy for all their ills. Indeed then was fulfilled Isaiah's words: "The people that walked in darkness, have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9:2)

The Gift of love, the express image of our Heavenly Father, His dear and only begotten Son, fulfilled the pledge of love made in the beginning; and to fallen man he said, "The seed of the woman shall bruise the serpent's head." Striking boldly at the author of sin, "He became obedient unto death even the death of the cross." "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part in the same; that through death He might destroy him that had the power of death that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14,15)

Through the portal of death, Jesus Christ, having laid aside His earthly garments, His earthly life, this Gift of God, this pledge of love entered into death and through this means, struck a blow at this terrible monster standing beside his author, the devil. And so we can now say, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." (II Tim. 1:10)

Yes indeed, leaving the portals of death, the Victor, by His appearing and taking His own life again in immortal robes of light, our King of Kings and Lord of Lords, He has abolished death, doomed satan to destruction. Our Gift of God, our Pledge of Love!

THE PLEDGE OF LOVE

The pledge of love, God's gift to man
Encircled in God's holy plan;
He left His royal home above
To be and fill the pledge of love.

Although disguised by flesh and blood,
He dwelt on earth the Son of God.
And so to prove His power and plan,
He healed the maladies of man.

He in beginning was the Word,
And by His Father is the Lord;
All history's rolling ages span,
And brought the Word of God to man.

The healing balm for every woe
Points how to live to do and know,
And so be free from every sin,
And right and holiness begin.

The monster death was in the way.
His chilling grip seemed here to stay.
The devil monster's powerful reign
Bound mortal man with captive chain.

Before this devil monster power,
In that benighted cross-borne hour,
Jesus our bleeding sacrifice,
The Lamb of God, our Saviour, dies.

His robe of flesh, at parting breath,
He laid aside prepared for death.
He met the monster face to face,
And broke the chains of Adams race.

He cut death bars asunder wide,
Abolished death, and by His side,
Satan in crouching sees his doom,
Destruction's open waiting tomb.

Sing all ye ransomed hosts above;
The Gift of God, the pledge of love,
Awaits to welcome all His own,
Seated beside our Father's throne.

—J. I. Cover

Sonora, California

EDITORIAL...

Another day designated as a Thanksgiving Day by our nation is now past. But our thanksgiving should not stop when the day is past. We have more to thank God for now than any people in the history of this earth ever had, it seems to me. But apparently human nature is such that the more we get, the more we think we deserve. It is the history of humanity that in times of the most prosperity, appreciation was at its lowest. When men are deprived of earthly blessings, it seems that they appreciate them more, generally speaking. This was the case with the rich and poor in Jesus' time on earth. The common people heard Him gladly and appreciated what He did for them. But about the rich, Jesus said that they would have difficulty. "How hardly shall they that have riches enter into the kingdom of God." (Mark 10:23) "Hath not God chosen the poor of this world rich in faith. . .?" (James 2:5) We are rich—very rich—compared to the conditions when Christ was here. How thankful we should be for all our blessings, and how careful we should be that we do not allow our riches to stand in our way of serving Christ and make us poor in faith.

Another area in which we should be especially thankful at this season is in that of our good government. From the Christian standpoint, (and how else can we judge our government?) we have good government. The recent sad event of the assassination of President Kennedy only proves more how good our government is. When President Kennedy fell, our government did not change. We have confidence that our new President, with God's help, will continue to uphold the constitution which grants us religious freedom. I do not mean to sanction our government in a political way. That is not my place. No doubt, many mistakes have been made in the past, and conditions in the South are just one example. But we, as a Christian group, have much to be thankful for when we consider our government. The treatment of the young l-W men is one of many examples of how God has blessed us in this way. How careful we

(Continued on page 122)

HYMN STUDY

SILENT NIGHT

Silent night! Holy night!

All is calm, all is bright,
'Round yon virgin mother and Child
Holy Infant so tender and mild,
Sleep in heavenly peace.

Silent night! Holy night!

Shepherds quake, at the sight!
Glories stream from heaven afar,
Heavenly hosts sing Alleluia.
Christ, the Savior is born!

Silent night! Holy night!

Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth.

This beautiful Christmas hymn or "carol" is perhaps the most popular one and is known throughout the world. It's composer, Josef Mohr (1792-1848) was the assistant pastor of a Roman Catholic Church in Oberndorf, Germany. He wrote the song in German (Stille Nacht! Heilige Nacht!) on December 23, 1818.

Josef Mohr was a young man and had recently been appointed to the church at Oberndorf in 1818. There it was the custom for a band of players from a village nearby to present a play illustrating the Christmas story each year at Christmas time. This year, a shipowner who lived there arranged to have these players present their pageant in his home on the evening of December 23. He invited Josef Mohr to be a special guest. Mohr was quite touched by the simplicity of the performance as well as by the hospitality and thoughtfulness of the shipowner. Instead of going right home afterward, he climbed a small mountain overlooking the village and meditated on the birth of Christ that he

had seen portrayed. It was such a beautiful night, and he was so inspired that when he returned home at midnight, he sat down and wrote the words to this simple carol.

The next morning Mohr took these words to his friend, Franz Gruber, who was the church organist and school teacher. He asked him to supply the music which Gruber did. He wrote the music for two solo voices and a chorus with only a guitar for accompaniment as the organ at the church was being repaired. It was first sung as a surprise that night at the Christmas Eve service. The organ repairman from the nearby village of Zillerthal heard this first performance and taught the song to the four Strasser sisters who were famous for their concert tours where they sang native folk songs. It was by them that the song was spread, and before long it had reached the whole world.

In the church on the site where this song was first sung, there is now a bronze picture of the two who composed this famous Christmas carol, Josef Mohr and Franz Gruber. —L.C.

(Information from "The Gospel in Hymns")

CLERIC SAYS FAMILY HAS SURRENDERED TOO MUCH

Love making, baby making and child care may not be enough to keep the American family alive—and it has surrendered all its other vital functions, an Episcopal clergyman asserted today.

What does not function dies, said Dr. Joseph Fletcher, visiting professor of Christian ethics at the International Christian University, Tokyo.

He told the Family Service Association of America these vital family functions have been lost to other institutions:

- The economic to the business and industrial system;
- The protective to the government and police;
- The educational to the school;
- The recreational to sports and commercial entertainment;
- The Religious to churches.

—The Modesto Bee

SHALL WE KNOW OUR FRIENDS IN HEAVEN?

(The following is the conclusion of an article begun in our last issue. It first appeared in the October, 1858 Gospel Visitor and was written by the editor, Elder James Quinter. It was selected for us by Elder Christie R. Cover.)

And the sanction of the Lord Jesus, to the doctrine of future recognition, seems to be plainly given in the parable of the rich man and Lazarus. That impressive history or parable was given by one who knew all things perfectly well. With the state of the dead he was well acquainted, and he knew well all that occurred in the invisible world; consequently, he could speak with correctness on any subject he wished to present to the minds of his hearers. Now it is distinctly declared that the rich man knew Abraham and Lazarus. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Whether we regard this as a parable or a history, it evidently gives one Divine sanction to the doctrine of future recognition. The rich man speaks of his father's house and his five brethren. "I have five brethren." Here he acknowledges a relationship still existing between him and his brethren, though he is in the invisible and they in the visible world. And no doubt one reason why he desired that his brethren might not come to the place where he was, was this: he knew that they would recognize each other, and that such a recognition would add to the misery both of him and them. Abraham calls the rich man "Son" and shows that he knew him to be a Jew. He likewise reminds him that he had his good things in his lifetime, and that then Lazarus had his evil things;—and that now their conditions are reversed. In short, the continuation of memory and consciousness is acknowledged.

ed, and the continuation of these evidently implies recognition.

The transfiguration of Christ on the mount, seems clearly to sanction the doctrine of heavenly recognition. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias." Matt. 17:1-5. Peter called Moses and Elias by their names, which shows that he knew them. It further appears that Peter's knowledge of these heavenly Visitors produced quite an attachment to them, and hence he proposed to build three tabernacles, one for each of them, and one for Christ. This scene is both interesting and instructing. May we not learn from this meeting on Mount Tabor, the doctrine of the fellowship of all saints in the kingdom? Here was Moses, the representative of the law; Elias, the representative of the prophets; the three apostles, the representatives of the Christian Church; and Jesus, the theme and glory of all. This was a heavenly scene, and here was heavenly recognition. All present knew the Savior; the apostles knew Moses and Elias; these no doubt knew the apostles and likewise knew each other; while the Savior was perfectly well acquainted with all. Does not this scene beautifully and clearly foreshadow the future recognition, as well as the fellowship of all saints in the kingdom of God? The presumption is certainly very strong, that if Peter, James, and John, knew Moses and Elias who had lived so long before, and who now appeared in their glorified natures, that the saints will recognize each other in the heavenly world.

3. The writings of the apostles evidently favor the doctrine of heavenly recognition. And from the various passages which imply this doctrine, we may select the following: "For what is our hope, or joy,

or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." I Thess. 2:19,20. It appears from this language of the apostle, that faithful people will be the glory and joy of faithful ministers who have been the instruments of saving them from their guilt, and of converting them to Christianity, in the great and glorious day of the coming of our Lord Jesus Christ. Now we cannot well conceive how those who were converted to Christianity by Paul, should be his joy or crown of rejoicing, unless they should recognize him to be their benefactor, and he them to be the fruits of his faithful ministry. And he evidently means that there will be mutual recognition in the day of Christ, between himself and those whom he has brought to Christ. Paul in exhorting the Philipprians, says, "Holding forth the words of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:16. Here the apostle expressed the wish to meet those in the day of Christ as saints, for whose spiritual welfare he had felt a deep concern, and labored hard. And does this not imply a future recognition? It certainly does.

The doctrine of heavenly recognition seems to be plainly implied in the same apostle's words when administering comfort to the Christians at Thessalonica, who sorrowed on account of the death of their friends. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another

with these words." I Thess. 4:13-18. Some of the Christians at Thessalonica sorrowed and needed comfort. And why did they mourn? Did they fear that their dead were lost? It seems not. For the apostle exhorts them that they "sorrow not even as others which have no hope." This implies that they had a hope. And this hope which they had, must likewise have kept them from sorrowing from a fear that they themselves should be lost. The cause then of their sorrow must have been the separation by death from those which they dearly loved. Hence the apostle makes the happy meeting of the saints, a special point in the words of comfort which he administered unto them. He declares that the saints which sleep in Jesus, and among that number would be those for whom the Thessalonian Christians were sorrowing, should accompany the Lord when he descends from heaven; that their bodies would then be raised; that after the dead in Christ are raised, then the living saints shall be changed, and caught up together with the dead in Christ, and meet each other, and the Lord, in the air, and ever be together with him. "Then we (including the sorrowing saints which he was comforting) which are alive and remain, shall be caught up together with them," (the deceased friends of those Thessalonian Christians for whose comfort the apostle was writing, and others who had died in Christ.) We repeat it, the glorious meeting of the saints who had died in Christ, and those who shall be alive when the Lord comes, was a prominent point in the apostle's discourse to the bereaved Christians of Thessalonica. Now if these bereaved Christians, would not recognize their departed friends should they meet them in the clouds, how could they derive comfort from the prospect of such a meeting? It is difficult to tell. But upon the presumption that they should know each other, the anticipation of such a meeting would indeed be a source of great comfort. This passage most conclusively teaches the doctrine of heavenly recognition. Other passages of scripture might be named as bearing favorably upon the doctrine of heavenly recognition, but we can pursue the argument no further at this time. Neither do we judge it necessary.

Thanks be to God that he has given us grounds to believe and reason to hope that we shall meet our pious friends in heaven and recognize them there. This prospect should stir us up to diligence in the service of God, lest we should come short of the rest that remains to the people of God: It is painful to the feelings to endure a separation for a few years from those we have loved, but the prospect of meeting them again, and of recognizing them in the heavenly world, should reconcile us to the separation.

And what a powerful motive does this doctrine offer to the Christian to labor for the conversion of his children, brothers, sisters, parents, wife and dear friends, with whom he would like to be united for ever in the heavenly world! The prospect of meeting these again is delightful. But the thought of being separated from them forever is distressing.

And this with other motives should operate powerfully to induce the sinner to abandon his life of sin for one of holiness. He may have those in heaven that he would like to see again, and with whom a renewal of friendship would be most desirable. He can only hope for these by becoming holy, for without holiness "no man shall see the Lord." And who can properly conceive of the rapture that will possess the souls of the glorified in heaven, when they become joined in everlasting bonds of pure love and sanctified friendship with those whom they have known and loved on earth? The hope of the Christian is indeed a "lively hope."

Thanksgiving

Let us be thankful this year for the new things,
Never forgetting the old things, the true things.
Let us be glad that the habit of praying
Keeps our feet steady when once they were straying,
Keeps us more patiently trusting, believing,
Opens our channels for constant receiving.

Selected by Martha Baker

OBITUARIES

JOHN CALVERT COVER

John Calvert Cover, son of Joseph I. and Eliza S. Cover, was born December 14, 1872 at New Geneva, Fayette County, Pennsylvania. He passed away September 24, 1963 at the age of 90 years, 9 months and 10 days. His early childhood was spent in the vicinity where he was born. At the age of 10 years, he, with his parents, moved to Covington, Ohio. He was immersed in the Faith of the Lord Jesus Christ in May, 1889 and remained ever faithful to his Covenant.

He was united in marriage to Sallie E. Mohler of Stark County, Ohio on December 17, 1893. To this union were born 6 children: 2 sons and 4 daughters. After sharing the joys and sorrows of life for over 66 years together, this union was broken when the beloved wife and mother passed on to the Glory World on July 28, 1960.

In 1910 this family moved from their home at Covert, Michigan to Modesto, California starting a new home there, where he lived until the time of his passing.

He is survived by 6 children: Mary E. Brubaker of Denair, California, John I. Cover of Ripon, California, Anna F. Brubaker, Sarah A. Garber, Emma R. Garber, Samuel C. Cover, and 1 dear brother, Christy R. Cover, all of Modesto. He also leaves 14 grandchildren, and 30 great-grandchildren. He was their beloved "Grandpap".

The past 2 years, he was confined mostly at home and in his chair. His children will not soon forget the sweet hours spent at his chairside sharing life's experiences with him. He had a great concern for loved ones and the Church, and a keen interest in the world about him. He loved his Lord and was always ready to bear testimony to His goodness.

Funeral services were held in the Franklin-Downs Funeral Home in Modesto September 26 by Elder Walter Heinrich and Elder Daniel Wolf. The text theme was "Home". Interment was in the Wood Colony Cemetery by

the side of his companion, there to await the Master's call.

—The Family

EMMA JANE MORGAN

Emma Jane Morgan was born September 22, 1885 at Divernon, Illinois. The daughter of James David and Sarah (Abshire-Flora) Morgan.

In 1896, she, with her parents, moved to South Haven, Van Buren County, Michigan where she spent her youth. In the winter of 1903, she accepted Christ as her Savior and was baptized into the church, living a faithful life until her death.

Emma came to California in 1919 and resided in Salida where she had many friends and acquaintances.

After an extended illness, she passed away in Modesto, California on November 4, 1963 at the age of 78 years, 1 month, and 12 days.

She is survived by one brother, David R. Morgan of Modesto; one sister, Anna Bowman of Modesto, and one half-sister, Pearl Flory of Salida; also many nieces, nephews, and cousins, all of whom loved her very dearly and will certainly miss her.

She was preceded in death by two half-brothers, John Flora and Charles Morgan, and two sisters, Maggie and Mary Morgan.

The funeral services were held on November 6, 1963 at the Salas Brothers Funeral Chapel and were conducted by Elder Daniel F. Wolf and Elder Paul H. Clark. Burial was in the Wood Colony Cemetery.

—The Family

Time is winging us away
To our eternal home;
Life is but a winter's day—
A journey to the tomb:
But the Christian shall enjoy
Health and beauty soon above;
Far beyond the world's alloy,
Secure in Jesus' love.

—Hymn #376

Historical

THE FIRST HERESIES IN THE CHRISTIAN CHURCH

The Christian church was scarcely formed, when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion drawn from their own licentious imaginations. This we learn from the writings of the apostles; and particularly from the epistles of St. Paul; where we find that some were for forcing the doctrines of Christianity into a conformity with the philosophical systems they had adopted, while others were as studious to blend with these doctrines the opinions, customs, and traditions of the Jews. Several of these are mentioned by the apostles, such as Hymenaeus, Alexander, Philetas, Hermogenes, Demas, and Diotrephes; though the four last are rather to be considered as apostates from the truth, than as corrupters of it.

The influence of these new teachers was but inconsiderable at first. During the lives of the apostles, their attempts toward the perversion of Christianity were attended with little success, and the number of their followers was exceeding small. They, however, acquired credit and strength by degrees; and even, from the first dawn of the gospel, laid, imperceptibly, the foundations of those sects, whose animosities and disputes produced afterward such trouble and perplexity in the Christian church. The true state of these divisions is more involved in darkness than any other part of ecclesiastical history; and this obscurity proceeds the abstruse and unintelligible nature of the doctrines that distinguished these various sects; and finally, from the ignorance and prejudices of those, who have transmitted to us the accounts of them, which are yet extant. Of one thing indeed we are certain, and that is, that the most of these doctrines were chimerical

and extravagant in the highest degree; and so far from containing anything that could recommend them to a lover of truth, that they deserve to occupy a place in the history of human delusion and folly.

Among the various sects that troubled the tranquillity of the Christian church, the leading one was that of the gnostics. These enthusiastic and self sufficient philosophers boasted of their being able to restore mankind to the knowledge (gnosis) of the true and Supreme Being, which had been lost in the world. They also foretold the approaching defeat of the "evil principle", to whom they attributed the creation of this globe, and declared, in the most pompous terms, the destruction of his associates, and the ruin of his empire. An opinion has prevailed, derived from the authority of Clemens the Alexandrian, that the first rise of the gnostic sect is to be dated after the death of the apostles, and placed under the reign of the emperor Adrian; and it is also alleged that, before this time, the church enjoyed a perfect tranquillity, undisturbed by dissensions or sects of any kind. But the smallest degree of attention to the language of the holy scriptures, not to mention the authority of other ancient records, will prevent our adopting this groundless notion. For, from several passages of the sacred writings, it evidently appears that, even in the first century, the general meeting of Christians was deserted, and separate assemblies formed in several places, by persons infected with the gnostic heresy; though, at the same time, it must be acknowledged, that this pernicious sect was not conspicuous, either for its number or its reputation, before the time of Adrian. It is proper just to observe here that under the general appellation of gnostics are comprehended all those who, in the ages of Christianity corrupted the doctrine of the gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths.

It was from this oriental philosophy, of which the leading principles have been already mentioned, that the Christian gnostics derived their origin. If it was

one of the chief tenets of this philosophy, that rational souls were imprisoned in corrupt matter, contrary to the will of the Supreme Deity; there were, however, in this same system, other doctrines which promised a deliverance from this deplorable state of servitude and darkness. The oriental sages expected the arrival of an extraordinary messenger of the Most High upon earth; a messenger invested with a divine authority, endowed with the most eminent sanctity and wisdom, and peculiarly appointed to enlighten, with the knowledge of the Supreme Being, the darkened minds of miserable mortals, and to deliver them from the chains of the tyrants and usurpers of this world. When, therefore, some of these philosophers perceived that Christ and His followers wrought miracles of the most amazing kind, and also of the most salutary nature to mankind, they were easily induced to believe that He was the great messenger expected from above, to deliver men from the power of the malignant "genii", or spirits, to which, according to their doctrine, the world was subjected, and to free their souls from the dominion of corrupt matter. This supposition once admitted, they interpreted, or rather corrupted, all the precepts and doctrines of Christ and His apostles, in such a manner, as to reconcile them with their own pernicious tenets.

Such extraordinary doctrines had certainly need of an undoubted authority to support them; and as this authority was not to be found in the writings of the evangelists or apostles, recourse was had to fables and stratagems. When the gnostics were challenged to produce the sources from whence they had drawn such strange tenets, and an authority proper to justify the confidence with which they taught them; some referred to fictitious writings of Abraham, Zoroaster, Christ, and His apostles; others boasted of their having drawn these opinions from certain secret doctrines of Christ, which were not exposed to vulgar eyes; others affirmed, that they had arrived at these sublime degrees of wisdom by an innate force and vigour of mind; and others asserted, that they were instructed in these mysterious parts of theological science by Theudas, a disciple of

St. Paul, and by Matthias, one of the friends of our Lord. As to those among the gnostics, who did not utterly reject the books most absurdly, by neglecting the true spirit of the words and the intention of the writers, but also corrupted them, in the most perfidious manner, by curtailings and adding, in order to remove what was unfavourable, or to produce something conformable to their pernicious and extravagant system.

—Mosheim's Ecclesiastical History

EDITORIAL...(continued)

should be when we feel critical of our rulers. It is easy to appear unthankful.

Most of all, we should be thankful for our Lord Jesus Christ. His sacrifice for us was the answer—God's answer—to the sin, disobedience, and unthankfulness of this world. We did not deserve it. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5) "...While we were yet sinners, Christ died for us." (Romans 5:8) Let us thank God for the Church which has endured through the ages by the power of the Holy Ghost according to the promise of Christ. We have a wonderful heritage of faith, and we should not fail to thank God for it and to acknowledge that He is the preserver of His Church. How thankful we should be for all the privileges and duties in the Church of God! How diligent we should be to allow the power of the Holy Spirit to operate on our lives to preserve the faith and practices of Christ's Church for succeeding generations!

As 1963 closes, and as we celebrate the birth of Christ, let us extend the Thanksgiving season until it becomes part of us in everyday life.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so . . ."

—L. C.

CHILDREN'S PAGE

THE SONG OF THE ANGELS

It was the middle of the night in the fields near Bethlehem. Shepherds were watching over their sheep. The stars twinkled brightly in the clear night sky.

Suddenly a bright light burst in the sky. As the shepherds watched, an angel of the Lord appeared before their very eyes. The angel told the frightened men, "Fear not. I have Good News. It will bring joy to all people. In Bethlehem, lying in a manger and wrapped in swaddling clothes, is a new born baby. He is Christ, the Lord, the Saviour of the world." The angel was surrounded by many angels. Together they sang, "Glory to God, in the highest, and on earth peace, good will towards men." What a pleasant experience to hear such beautiful music. We don't know just how long the angels sang or who might have heard them, but presently the bright light faded and the angels went away into the heavens. The earth was once more in the shadow of the night.

The excited shepherds looked at one another and began asking questions just as you or I would.

"Did you see the angels?" ask one.

"Did you hear the beautiful singing?" ask another.

"The Saviour is born in Bethlehem!" cried another.

"The angel said we would find him wrapped in swaddling clothes and lying in a manger. Let us go at once and find Him!" How anxious they were to find the baby Jesus! They found Him just as the angel messenger said they would.

All of this truly happened about nineteen hundred and sixty-three years ago. This month Christians will again celebrate this glorious truth. At Christmas time, let us not be so excited about our gifts to each other that we forget it is really Jesus' birthday and He should get a present from each one of us. The best present we can give Him is our own life of love and service. When we willingly do the things Jesus has ask that we do, this is proof we love him.

— R. S.

BIBLE CHARACTERS

THE APOSTLE JOHN

The Apostle John, the "disciple whom Jesus loved." Did Jesus have a special love for John? It certainly seems that he did. Four times, John 19:26, 20:2, 21:7 and 20, we find John spoken of in these words. Why?

That John possessed an exceptional understanding of the love of God is very evident in his writings. Read the First Epistle of John. How lovingly he admonishes and teaches! While this trait undoubtedly reached its fullness under the influence of being with Jesus, we can be very certain that it was evident in him from the first.

John was apparently a follower of John the Baptist. But, when Jesus appeared, John turned to Jesus and was very zealous for Him from then on. In the upper room, in that sorrowful hour, we find John leaning on Jesus' breast. And, when Jesus was taken into the palace of the high-priest, we are certain John was one who went in with Him. John 18:15.

Then, just before the Lord expired on the cross, what a loving tribute He paid to John, when He entrusted the care of Mary, His mother, to John.

John undoubtedly learned much about the Lord from Mary, and this probably contributed much to the writing of John's Gospel. This Gospel was written much later than the other three, probably after the death of Mary.

We understand that John endured much persecution. But he was faithful through it all, and while banished to lonely Patmos, he had the glorious honor of being the one to receive and write the Book of Revelation.

Yes, we must conclude that, because of his faithfulness and loving way, John did have a special place in the love of Christ.

—Daniel S. Wagner
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